Primitive Christianity REVIVED

IN THE

Faith and *Practice*

Of the PEOPLE called

QUAKERS.

Written, in *Testimony* to the present Dispensation of God, *through Them*, to the World: That Prejudices may be removed, the Simple informed, the Well-inclined Encouraged, and the *Truth* and its Innocent *Friends*, *Rightly* Represented:

By WILLIAM PENN.

This People have I formed for my self: They shall shew forth my Praise, Isa. 43. 21.

DUBLIN, Printed in the Year, 1700.

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QUAKERS,

Written, in Vindication of the people's Profession to the Light and Grace of God, and Testimony to the Work of Regeneration, wherein their Principles are further opened, their Prejudices removed, the Truth cleared, and the Way of Life and Salvation by Jesus Christ more fully manifested.

By WILLIAM PENN.

DUBLIN: Printed in the Year, 1701.

THE EPISTLE TO THE READER.

Reader,

By *this short Ensuing Treatise, thou wilt perceive the Subject of it,* viz. The Light of Christ in Man, as the Manifestation of Gods Love, for Mans Happiness. *Now, forasmuch as this is the*

Peculiar *Teſtimony and* Characteriſtick *of the People called* Quakers; *their great* Fundamental *in Religion: That by which they have been diſtinguiſhed from other Profeſſors of Chriſtianity, in their Time, and to which they refer all People about Faith,* Worſhip, *and* Practice, *both in their Miniſtry & Writings: That as the Fingers ſhute out of the Hand, and the Branches from the Body of the Tree, ſo, true Religion,*

ligion, in all the Part and Articles of it, Springs from this Divine Principle in Man: And because the Prejudices of some are very great against this People & their Way; and that others, who Love their Seriousness & commend their Good Life, are yet, through Mistakes, or want of Inquiry, under Jealousie of their Unsoundness in some Points of Faith; & that there are not a few in all Persuasions which desire earnestly

to know and enjoy God in that sensible Manner this People speak of, and who seem to long after a State of Holiness and Acceptance with God; but are under Doubts and Dispondings of attaining it, from the want they find in themselves of inward Power to enable them, & are unacquainted with this Efficacious Agent, which God hath given and appointed for their Supply.

For these Reasons and Motives know, Reader, I

have taken in hand to write this small Tract, of the Nature and Vertue of the Light of Christ within Man; *what and where it is, and for what End; and therein of the Religion of the People called* Quakers, *that, at the same Time, all People may be informed of their true Character, and what true Religion is, and the way to it, in this Age of High Pretences, and as deep Irreligion.*

That so the Merciful

Viſitation *of the God of Light & Love (more eſpecially to theſe Nations) both immediately & inſtrumentally, for the Promotion of Piety, (which is Religion indeed,) may no longer be neglected by the Inhabitants thereof, but that they may come to ſee and ſay with Heart and Mouth,* This is a Diſpenſation of Love & Life from God to the World; and this Poor People, that we have ſo much deſpiſed, and

and ſo often trod upon & treated as the Off-ſcouring of the Earth, are the People of God, and Children of the moſt High. *Bear with me*, Reader, I *know what I ſay, and am not high minded but* fear. *For I write with* Humility *towards God, though with* Confidence *towards thee. Not that thou ſhouldſt believe upon my Authority nothing leſs, for that's not to act upon Knowledge but* Truſt; *But that thou ſhouldſt*

shouldst try & prove what I write: For that is all I ask, as well as all I need, for thy Conviction and my own Justification: The whole, indeed, being but a spiritual Experiment upon the Soul, & therefore seeks for no implicite Credit, because it is Self-evident to them that will uprightly try it.

And when thou, Reader, *shalt come to be acquainted with this* Principle, *& the plain & happy*

by Teachings of it, thou wilt, with us, admire thou should'st live so long a Stranger to that which was so near thee, & as much wonder that other Folks should be so blind as not to see it, as formerly thou thought'st us singular for obeying it. The Day, I believe, is at hand, that will declare this with an uncontroulable Authority, because it will be with an unquestionable Evidence.

I have done, Reader, with

with this Preface, when I have told thee. First, That I have stated the Principle, and opened, as God has enabled me, the Nature and Virtue of it in Religion: Wherein the common Doctrines and Articles of the Christian Religion, are deliver'd & improved; and in which, I have endeavoured to express my self in Plain & Proper Terms, and not in Figurative, Allegorical, or Doubtful Phrases; that so I may leave no room

for

or an Equivocal or Double
ence; but that the Truth
f the Subject I treat upon,
ay appear Easily and Evi-
ently to every common
Understanding. Next, I
ave confirmed what I have
rit, by Scripture, Reason,
and the Effects of it, upon
o great a People; whose
niform, concurrence in the
Experience and Practice
thereof, through all Times
and Sufferings, since a Peo-
ple, challenge the Notice
and Regard of every serious

Rea-

Reader. Thirdly, I have
written briefly, that so it
might be every ones Money
and Reading: And, much
in a little is the best, when
we see daily that the Richer
People grow, the less Mo-
ny or Time they have for
God, and Religion: And
perhaps, those that would
not buy a large Book, may
find in their hearts to give a
penny some of these for their
Neighbours Good, being
little and Cheap. Be seri-
ous, Reader, be Impartial
and

and then be as Inquisitive as thou canst; and that for thine own Soul, as well as the Credit of this most misunderstood and abused People: And the God and Father of Lights and Spirits, so bless thine, in the Perusal of this short Treatise, that thou mayst receive real Benefit by it, to his Glory and thine own Comfort: Which is the Desire and End of him that wrote it; who is

in

The Epistle &c.

in the Bonds of Christian Charity, very much and very ardently

Thy Real Friend.

William Penn.

1679.

CHAP.

CHAP. I.

Sect. 1. *Their Fundamental Principle.* Sect. 2. *The Nature of it.* Sect. 3. *Called by several Names.* Sect. 4. *They refer all to this, as to Faith, and Practice, Ministry and Worship.*

THat which the People called *Quakers* lay down, as a main *Fundamental* in Religion, is this, *That God through Christ, hath placed a Principle in every Man, to inform him*

him of his Duty and to enable him to do it; and that thoſe that live up to this Principle, are the People of God, and thoſe that live in Diſobedience to it, are not God's People, what ever Name they may bear, or Profeſſion they may make of Religion. This is their *Ancient, Firſt* and *Standing* Teſtimony: With this they began, and this they bore, and do bare to the World.

§. 2. By this *Principle* they underſtand ſomething that is *Divine*, and though in Man, *yet not of Man*, but of God; that came from him, and leads to him all thoſe that will be led by it.

§. 3. There are divers ways of ſpeaking, they have been led to uſe, by which they declare and expreſs what this *Principle* is, about which I think fit to Precaution the Reader. *viz.* They call it *the Light of Chriſt within Man*,

or *Light within*, which is their Ancient and moſt General and Familiar Phraſe; alſo the [a] *Manifeſtation* [b] *or Appearance of Chriſt* [c] *the* [d] *Witneſs of God, the* [e] *Seed of God, the Seed of the Kingdom,* [g] *Wiſdom, the* [h] *Word in the Heart, the Grace* [i] *that appears to all men, the* [k] *Spirit given to every Man to profit with, the* [l] *Truth in the inward Parts. The* [m] *ſpiritual Leaven that Leavens the whole Lump of Man*: Which are many of them Figurative Expreſſions, but all of them ſuch as the *Holy Ghoſt* hath uſed, and which will be uſed in this *Treatiſe*, as they are moſt frequently in the Writings and Miniſtry of this People. But that this *Variety* and Manner of Expreſſion, may not occaſion any Miſapprehenſion or Confuſion

a Joh. 1. 9. *b* Rom. 1. 19. Tit. 3. 4. *c* Act. 17. 28. 2 Pet. 4. *d* Rom. 8. 16. 1 John 5. 10. 12. *e* 1 Pet. 1. 23, 1 Jo. 3 9 *f* Mat. 13. 19. 23. *g* Prov. 1. 20, 21, 22, 23. Ch. 8. 1, 2, 3, 4. *h* Deut. 30. 12 Rom. 10. 6, 7, 8. Pſal. 119. 10. *i* Tit. 2. 11, 12, *k* 1 Cor. 1 2. *l* Pſalm 51, 6. Iſa. 26. 2 John 14. 6. *m* Mat. 13. 33.

fusion in the Understanding of the *Reader*, I would have him know, that they always mean by those Terms or Denominations, not an *other*, but the *same Principle*, before mentioned: Which, as I said, though it be in Man, is not of Man, but of God, and therefore *Divine*: And one in it self, though diversly expressed by the Holy Men, according to the various Manifestations and Operations thereof.

§. 4. It is to This Principle of *Light*, *Life* and *Grace*, that this People refer all: For they say it is the great *Agent* in Religion; *That*, without which, there is no *Conviction*, so no *Conversion*, or *Regeneration*; and consequently no entring into the Kingdom of God. That is to say, there can be no true *sight* of Sin, nor *sorrow* for it, and therefore no forsaking or overcoming of it, or Remission or Justification from it. A necessa-

John 3. 5.

ry

ry and powerful Principle indeed, when neither Sanctification, nor Justification can be had without it. In short, there is no becoming Virtuous, Holy and Good without this Principle; no acceptance with God, nor Peace of Soul, but through it. But on the contrary, that the Reason of so much *Irreligion* among Christians, so much *Superstition*, instead of Devotion, and so much Profession without Injoyment, and so little *Heart-Reformation* is because People, in Religion, OVER-LOOK this Principle, and leave it behind them.

They will be Religious *without* it, and Christians without it; though this be the only means of making them so indeed: So natural it is to Man in his degenerate Estate, to *prefer* Sacrifice before Obedience, and to make Prayers go for Practice, and so flatter himself to Hope, by Ceremonial and Bodily Services, to excuse himself with God, from

the ſtricter Diſcipline of this Princi-
ple in the Soul; which leads Man to
take up the Croſs, deny ſelf, and do
that which God requires of him:
And that is every Mans true Religi-
on, and every ſuch Man is truly Re-
ligious: That is, he is *Holy*, *Humble*,
Patient, *Meek*, *Merciful*, *Juſt*, *Kind*
and *Charitable*; which, they ſay, no
Man can make himſelf; but that this
Principle wil make all them ſo, that
will embrace the *Convictions*, and
Teachings of it; being the *Root* of all
true Religion in Man, and the *Good-
Seed*, from whence all Good Fruits
proceed. To ſumm up what they
ſay upon the Nature and Virtue of
it, as Contents of that which fol-
lows, they declare that this Princi-
ple, is, Firſt, *Divine*. Secondly, *U-
niverſal*. Thirdly, *Efficacious*: In that
it gives Man.

Firſt, *The Knowledge of God and
of himſelf*, and therein a ſight of his
Duty, and *Diſobedience* to it.

Secondly It begets a true Sence and

Sor-

Sorrow for Sin, in thoſe that ſeriouſly regard the Convictions of it.

Thirdly, *It enables them to forſake Sin and Sanctifies from it.*

Fourthly, *it applies Gods Mercies in Chriſt for the forgiveneſs of Sins that are paſt, unto Juſtification, upon ſuch Sincere Repentance and Obedience.*

Fifthly, *It gives the Faithful Perſeverance unto a Perfect Man, and the Aſſurance of Bleſſedneſs World without End.* To the Truth of all which, they call in a Threefold Evidence: *Firſt*, The *Scriptures*, which give an ample Witneſs, eſpecially thoſe of the New and better Teſtament. *Secondly*, The *Reaſonableneſs* of it in it ſelf. And *Laſtly*, A *General Experience*, in great Meaſure: But particularly *their Own*, made credible by the good Fruits they have brought forth, and the Anſwer God has given to their Miniſtry: Which, to impartial Obſervers, have commended the Principle, and gives me Occaſion to abſtract their *Hiſtory*,

in divers Paticulars, for a Conclusion to this little *Treatise*.

CHAP. II.

Sect, 1. *The Evidence of Scripture for that Principle*, John 1. 4, 9. Sect. 2. *Its Divinity.* Sect. 3. *All things created by it.* Sect. 4. *What it is to Man, as to Salvation.*

§. 1. I Shall begin with the Evidence of the blessed Scriptures of Truth for this *Divine Principle*, and that under the Name of LIGHT,

LIGHT, the first and most common Word, used by them, to express and denominate this Principle by; as well as most apt and proper in this dark State of the World.

John 1. 1. *In the beginning was the Word, and the Word was with God, and the Word* WAS GOD.

Ver. 3. *All things were made* BY HIM;

Ver. 4. *In him was Life, and* THAT LIFE *was the* LIGHT *of Men.*

Ver. 9. THAT *was the* TRUE LIGHT WHICH LIGHTETH EVERY *Man that cometh into the World.*

§. 2. I have begun with him that begun his History with the beginning of the Creation of God; the most beloved Disciple, and longest Liver of all the Apostles, and he, that for his excelling Knowledge and Wisdom in heavenly Things, is justly entituled, *John the Divine.* He tells us, first, what he was in the

the Beginning, *viz.* The WORD. *In beginning was the Word.*

And though that ſhews what the *Word* muſt be, yet he adds and explains, that the *Word was with God and was God*; leſt any ſhould doubt of the Divinity of the Word, or have lower Thoughts of him than he deſerved. The *Word*, then, is *Divine*; and an apt Term it is that the *Evangeliſt* ſtiles him by, ſince it is ſo great an Expreſſion of the Wiſdom and Power of God to Men.

§. 3. *All things were made by him.* If ſo, he wants no Power. And if we were made by him, we muſt be new made by him too, or we can never enjoy God. His Power ſhews his Dignity, and that nothing can be too hard for ſuch a ſufficiency as made all things, and without which nothing was made that was made. As Man's Maker muſt be his *Husband*, ſo his Creator muſt be his *Redeemer* alſo.

§. 4.

§. 4. *In him was Life, and the Life was the Light of Men.* This is OUR POINT. The *Evangeliſt* firſt begins with the *Nature* and *Being* of the *Word:* From thence he deſcends to the *Works* of the *Word:* And laſtly, then he tells us what the *Word* is with reſpect to *Man*, above the reſt of the Creation, *viz. The Word was Life, and the Life was the Light of Men.* The Relation muſt be very near and intimate, when the very *Life* of the Word (*that was with God, and was God*) is the *Light of Men:* As if Man were next to the Word, and above all the reſt of his Works; for it is not ſaid ſo of any other Creature.

Man cannot want *Light* then; no not a *Divine Light:* For if this be not *Divine*, that is the *Life* of the *Divine* Word, there can be no ſuch thing at all as *Divine* or *Supernatural* Light and Life. And the Text does not only prove the *Divinity* of the Light, but the *Univerſality* of it alſo,

ſo, becauſe the *Man* mentioned in it, is *Mankind*: Which is yet more diſtinctly expreſs'd in the 9th *verſe*, *That was the True Light, which lighteth* EVERY *Man that cometh into the World.* Implying, that he that lighteth not Mankind is not that *True Light*; and therefore *John* was not that *Light*, but bore witneſs of him that was, who *lighted every Man*; to wit, the *Word* that took Fleſh: So that both the *Divine Nature*, and *Univerſality* of the Light of Chriſt within, are confirmed together.

CHAP.

CHAP. III.

Sect. 1. *How this Scripture is* wrested. Sect. 2. *That 'tis a* Natural *Light.* Sect. 3. *That it Lighteth not all.* Sect. 4. *That 'tis only the* Doctrine *and* Life *of Christ when in Flesh all answer'd, and its* Divinity *and* Universality *proved.*

S. 1. BUt though there be no Passage or Proposition to

to be found in Holy Scripture, in which Mankind is more Intereſted, or that is more clearly laid down by the Holy Ghoſt, than this I have produced, yet hardly hath any place been more induſtriouſly wreſted from its true and plain Sence: Eſpecially ſince this People have laid any Streſs upon it, in Defence of their Teſtimony of the *Light within*. Some will have it to be but a *Natural* Light, or a *Part of Man's Nature*, though it be the *very Life* of the *Word* by which the World was made; and wrapt within thoſe Verſes which only concern his *Eternal Power and Godhead*. But, becauſe I would be underſtood, and treat of things with all plainneſs, I will open the Terms of the Objection as well as I can, and then give my Anſwer to it.

§. 2. If by *Natural* be meant a Created thing, as Man is, or any thing that is requiſite to the Compoſition

poſition of Man, I deny it: The Text is expreſly againſt it; and ſays, the Light with which Man is lighted, is the *Life of the Word, which was with God and was God.* But if by Natural is only intended, that the Light comes along with us into the World; or that we have it as ſure as we are Born, or have Nature; and is the *Light* of our Nature, of our Minds and Underſtandings, and is not the reſult of any Revelation from without, as by Angels or Men; then we mean and intend the *ſame* thing. For it is *Natural* to Man to have a *Supernatural* Light, and for the *Creature*, to be lighted by an *uncreated* Light, as is the Life of the *Creating Word.* And did People but conſider the Conſtitution of Man, it would conduce much to preſerve or deliver them from any Dilemma upon this account. For Man can no more be a light to his Mind then he is to his Body: He has the Capacity of ſeeing Objects

when

when he has the help of Light, but cannot be a Light to himself by which to See them. Wherefore as the *Sun* in the Firmament is the Light of the Body, and gives us discerning in our Temporal Affairs; so the *Life* of the *Word* is the glorious *Light* and *Sun* of the *Soul*: Our *Intellectual Luminary*, that informs our Mind and give us true Judgment and Distinction about those things that more immediately concern our Better, Inward, and Eternal Man.

3. But others will have this Text read thus, Not that the Word enlightens all Mankind, *but that all who are Enlightned, are Enlightned by him*; thereby not only narrowing and abusing the Text, but rendring God Partial, and so severe to his Creatures, as to leave the greatest part of the World in Darkness, without the means or opportunity of Salvation; though we are assured from the Scripture, That *all have*

Light,

Light a, *that* b *Christ is the Light of the World, and that* c *he dyed for all; yea, the* d *Ungodly, and* e *that God desires not the* e *Death of any, but rather that all should repent and come to the Knowledge of Truth and be saved; and* f *that the Grace of God has appeared to all Men,* &c.

a Joh. 1. 4, 9 b Ch. 8. 12. c Rom. 5. 6. d 2 Cor. 5. 15. e 1 Tim. 2 4. f Tit. 2. 11, 12.

§ 4. There is a Third Sort that will needs have it understood, not of any Illumination by a Divine Light or Spirit in Man, but by the *Doctrine* Christ Preached and the *Life* and *Example* he Lived, and led in the World; and which yet neither reach'd the thousandth Part of Mankind, nor can consist with what the Apostle *John* intends in the beginning of his History, which wholly relates to what Christ was before he took Flesh, or at least, what he is to the Soul, by his *immediate Inshi-*

nings and *Influences*. 'Tis moſt true, Chriſt was, in a Sence, the *Light of the World* in that very Appearance, and ſhined forth by his *heavenly Doctrine*, many admirable *Miracles*, and his *Self-denying Life*, and *Death*: But ſtill that hinders not, but that he was and *is That Spiritual Light*, which ſhineth, more or leſs, in the Hearts, of the Sons and Daughters of Men. For as he was a *Light* in his Life and Converſation, he was only a Light in a more excellent Sence, then he ſpoke of to his Diſciples, when he ſaid, *Ye are the Lights of the World*. But Chriſt, the Word, enlightned them, and enlightens us, and enlightens all Men that come into the World; which he could not be ſaid to do, if we only regard his Perſonal and Outward Appearance: For in that Sence it is long, ſince he was that Light, but in this, he is continually ſo. In that reſpect he is *Remote*, but in this Sence he is *Preſent* and *Immediate*, elſe we

ſhould

ſhould render the Text, *That was the True Light which* Did *lighten*, inſtead of which *Lighteth every Man that cometh into the World.* And that the Evangeliſt might be ſo underſtood as we ſpeak, he refers to this as an Evidence of *His* being the *Meſſiah*, and not *John*, for whom many People had much Reverence; for, *verſe* 8. he ſaith of *John*, *He was not That Light, but was ſent to bear Witneſs of That Light*: Now comes his Proof and our Teſtimony; *That was the True Light, which lighteth Every Man that cometh into the World*; which was not *John*, nor any elſe, but the *Word that was with God, and was God.* The Evangeliſt did not deſcribe him by his Faſting Forty Days, Preaching ſo many Sermons, Working ſo many Miracles, and Living ſo Holy a Life; and after all, ſo patiently Suffering Death (which yet Chriſt did) thereby to prove him the Light of the World; but, ſays the Evangeliſt, *That was the True*

Light, the Word in Fleſh the Meſſiah, and not *John* or any elſe, *which lighteth Every Man that cometh into the World.* So that Chriſt is manifeſted and diſtinguiſhed by giving Light: And indeed ſo are all his Followers from other people, by *receiving* and *obeying* it. There are many other Scriptures, of both Teſtaments, that refer to the Light within; either expreſly, or implicitely; which, for Brevity's ſake, I ſhall wave reciting, but the Reader will find ſome Directions in the Margent, which will guide him to them.

Job 18. 5 6. Ch. 21. 17. Ch. 25. 3. Ch. 38. 5 Pſalm 18. 28. Pſalm 27. 1. Pſalm 34. 5, Pſalm 36 9. Pſal. 118. 27. Pſalm 119. 105. Prov. 13. 9 Ch. 20. 20, 27, Ch. 24. 20. and Iſa. 25. Ch. 8. 20. Ch. 42. 6. Ch. 49. 6. 1 Pet 2. 9. 1 John 2. 8.

CHAP.

CHAP. IV.

Sect. 1. *The Virtue of the Light within*; It gives diſcerning. Sect. 2. It manifeſts *God*. Sect. 3. *It gives Life to the Soul.* Sect. 4. *It is the* Apoſtolical *Meſſage*. Sect. 5. *Objection Anſwered about two Lights.* Sect. 6. *About Natural & Spritual Light: Not* two *Darkneſſes within, therefore not* Two *Lights with-*

in, Sect. 7. *The Apoſtle* John *anſwers the Objection fully: The Light the ſame*, 1 *John* 2. 8, 9.

§. 1. THe Third thing, is the *Virtue* and *Efficacy* of this Light, for the end for which God hath given it, *viz. To lead and guide the Soul of Man to Bleſſedneſs*. In order to which, the firſt thing it does in and for Man, is to give him a True Sight or Diſcerning of himſelf: What he is, and what he does; that he may ſee and know his own Condition, and what Judgment to make of himſelf, with reſpect to Religion and a future Eſtate: Of which, let us hear what the *Word* himſelf ſaith, that cannot Err, as *John* relates it, *Cha.* 3. 20, 21. *For every one that doeth Evil, hateth the Light, neither cometh*

cometh to the Light, leaſt his deeds ſhould be Reproved. But he that doeth Truth cometh to the Light, that his deeds may be made Manifeſt, that they are wrought in God. A moſt pregnant Inſtance of the *Virtue* and *Authority* of the Light. *Firſt*, It is that which Men ought to *examine* themſelves by. *Secondly*, it gives a *true Diſcerning* betwixt Good and Bad, *what is of God, from what is not of God.* And *Laſtly*, It is a *Judge*, and condemneth or acquiteth, *reproveth* or *comforteth* the Soul of Man, as he rejects or obeys it. That muſt needs be *Divine* and *Efficacious*, which is able to diſcover to Man, what is of God, from what is not of God; and which gives him a *Diſtinct* Knowledge, in himſelf, of what is wrought in God, from what is not wrought in God. By which it appears, that this Place does not only regard the diſcovery of Man and his Works; but, in ſome Meaſure, *it manifeſteth God, and his Works alſo*, which is yet ſome-

thing higher; for as much as it gives the *obedient* Man a discovery of what is wrought or performed by *God's Power, and after his Will*, from What is the meer Workings of the Creature of himself. If it could not manifest God, it could not tell Man what was God's Mind, nor give him such a grounded Sense and Discerning of the Rise, Nature, and Tendency of the Workings of his Mind or Inward Man as is both expressed and abundantly implied in this Passage of our Saviour. And if it reveals God, to be sure it manifests Christ, that flows and comes from God. Who then would oppose or slight this blessed Light?

§. 2. But that this *Light* doth *manifest* God, is yet Evident from *Rom.* 1. 19. *Because that which may be known of (God) is manifest in Men, for God hath shewed it unto them.* An *universal* Proposition; and we have the Apostles Word for it, who was

One of a Thouſand, and inſpired *on purpoſe* to tell us the Truth: Let it then have its due weight with us. If that which may be known of God is manifeſt in Men, the People called *Quakers* cannot, certainly, be out of the Way in Preaching up the *Light within*, without which, nothing can be manifeſted to the mind of Man; as ſaith the ſame Apoſtle to the *Epheſians*, Eph. 5. 13. *Whatſoever doth make manifeſt is Light.* Well then may they call this Light within a *Manifeſtation* or *Appearance of God*, that ſheweth *in* and to Man *all* that may be known of God. A paſſage much like unto this, is that of the Prophet *Micah*, Chap. 6. 8. *God hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do Juſtly, and to love Mercy, and to walk humbly with thy God?* God hath *ſhewed Thee, O man!* It is very Emphatical. But how hath He ſhewed him? Why by his *Light in the Conſcience*, which the *wicked Rebel a-*

gainſt, Job 24, 13. *Who*, for that Cauſe *know not the ways, nor abide in the Paths thereof: For its way are ways of Pleaſantneſs and all its Paths are Peace*, to them that obey it.

§. 3. But the *Light* giveth the *Light of Life*, which is *Eternal Life* to them that receive and obey it. Thus ſays the Bleſſed Saviour of the World. *I am the Light of the World, he that followeth me ſhall not abide in Darkneſs, but ſhall have the Light of Life.* Now he is the Light of the World, becauſe he lighteth every Man that cometh into the World; and they that obey that Light obey him, and therefore have the Light of Life. That is, the *Light* becomes *Eternal Life* to the Soul; That as it is the *Life* of the *Word*, which is the *Light* in Man, ſo it becomes the Life in Man through his Obedience to it, as his *Heavenly Light*.

John 8. 12.

§ 4.

§. 4. Furthermore, this Light was the very Ground of the *Apostolical Message*, as the Beloved Disciple assures us. *This then is the Message, which we have heard of him, and declare unto you, that God is Light, and in him is no Darkness at all: If we say we have Fellowship with him, and walk in Darkness, we Lye and do not the Truth: But if we walk in the Light as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin.* 1 John 1. 5, 6, 7. Which is so comprehensive of the Virtue and Excellency of the Light, in reference to Man, that there is little need that more should be laid upon it; for as much as, *First*, it reveals God, and that God himself is Light. *Secondly*, It discovers Darkness from Light, and that there is no fellowship between them. *Thirdly*, That Man ought to walk in the Light. *Fourthly*, That it is the Way to obtain forgiveness of Sin, and

and Sanctification from it. *Fifthly*, That it is the Means to have Peace and Fellowſhip with God and his People; his true Church, redeemed from the Pollutions of the World.

§. 5. Some perhaps may Object, as indeed it hath been, more than once, objected upon us, *That this is another Light, not that Light where-with every Man is enlightned.* But the ſame Apoſtle, in his Evangelical Hiſtory, tells us, that *in the Word was Life, and the* LIFE *was the Light of Men, and that that very Light*, that was the *Life* of the Word, was the *True Light* which lighteth *every Man* that cometh into the World, *John*, 1. 4, 9. Where is there as plain a Text to be found againſt the ſufficiency as well as Univerſality of the Light within; or a plainer for any Article of Faith in the whole Book of God. Had the *Beloved Diſciple* intended *Two* Lights in his Evangelical Hiſtory, and his Epiſtles, to be ſure

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he would have noted to us his Diſtinction: But we read of none, and by the Properties aſcribed in each Writing, we have Reaſon to conclude he meant the ſame.

§. 6. But if any ſhall yet Object, *That this is to be underſtood of a Spiritual Light, and that ours is but a Natural one.* I ſhall deſire them to do two things. *1ſt.* To prove that a *Natural* Light, as they phraſe it, doth manifeſt God, other then as I have before explained and allowed; Since whatever is part of Man, in his Conſtitution, but eſpecially in his Degeneracy from God, is ſo far from Yielding him the knowledge of God, that it cannot *rightly* Reprove or Diſcover that which offends him, without the Light we ſpeak of: And it is Granted, that what we call *Divine* and ſome, Miſtakenly, call *Natural* Light, can do both. *2dly.* If this Light be *Natural*, Notwithſtanding it doth manifeſt our Duty, and Re-

prove

prove our Disobedience to God, they would do well to assign us some certain *Medium*, or *Way*, whereby we may truly discern, and distinguish between the Manifestations and Reproofs of the *Natural* Light within, from those of the *Divine* Light within, since they Allow the Manifestation of God, and Reproof of Evil, as well to the one, as to the other. Let them give us but one Scripture that distinguishes between a *Natural* and a *Spiritual Light within*. They may with as much Reason, talk of a *Natural and Spiritual Darkness within*. 'Tis true, there is a natural proper darkness, to wit, the Night of the outward World; and there is a Spiritual darkness, *viz.* The *clouded* and *benighted Understandings* of Men, through disobedience to the Light and Spirit of God: But let them Assign us a Third, if they can. People Use, indeed, to say improperly, of Blind men, they are *dark*, we may Call a *Natural* or *Idiot* so, if

if we will. But where is there another darkneſs of the Underſtanding, in the things of God? If they can, I ſay, find that, In and about the things of God, they do ſomething.

Chriſt diſtinguiſhed not between Darkneſs and Darkneſs, or Light and Light, in any ſuch ſence; nor did any of his Diſciples: Yet both have frequently ſpoken of Darkneſs and Light. What difference, pray, doth the Scripture put between Spiritual Darkneſs and Darkneſs, mentioned in theſe Places, *Luke* 1. 7, 9. *Mat.* 4. 16. *John* 1. 5. *John* 3. 19. *John* 8. 12, 31, 46. 1 *Theſſ.* 5. 4. 1 *John* 1. 6. *Acts* 26. 18. *Rom.* 13. 12. 2 *Cor.* 6. 14, 22. *Eph.* 5. 8. *Col.* 1. 13. Upon the ſtricteſt Compariſon of them I find none. It is all one Spiritual Darkneſs. Neither is there ſo much as one Scripture that affords us a Diſtinction between *Light within, and Light within*; or that there are really *Two Lights* from God, in Man,

Man, that regard Religion. Peruſe *Mat.* 4. 16. *Luke.* 2 32. *Chap.* 15. 8. *John* 1. 4, 5, 7, 8, 9. *Chap.* 3. 19, 20, 21. *Chap.* 8. 12. *Acts* 26. 18. *Rom.* 13. 12. 2 *Cor.* 4 6. *Chap.* 6. 14. *Eph.* 5, 8, 13. *Col.* 1. 12. 1 *Theſſ.* 5. 5. 1 *Tim.* 6. 16. 1 *Pet.* 2. 9. 1 *John* 1. 5. 7. *Chap.* 2. 8. *Rev.* 21. 23, 24. *Chap.* 22. 5. And we believe the greateſt Oppoſer to our Aſſertion, will not be able to ſever Light from Light or find out *two Lights within*, in the Paſſages here mentioned, or any other, to direct Man in his Duty to God and his Neighbour: And if he cannot, pray let him forbear his *mean Thoughts and Words* of the *Light of Chriſt within Man*, as Man's *Guide* in Duty to God and Man. For as he muſt yield to us that the Light Manifeſteth Evil, and Reproveth for it, ſo doth Chriſt himſelf teach us of the Light, *John* 3. 20. *For every one that doth Evil hateth the Light, neither cometh unto the Light, leſt his Deeds ſhould be reproved.* And the

Apoſtle

Apoſtle *Paul* plainly ſaith, *Eph.* 5. 13. *But all things that are reproved are made manifeſt by the Light*; therefore there are not two diſtinct Lights within, but one and the ſame *Manifeſting*, *Reproving*, and *Teaching* Light within. And this the Apoſtle *John* in his firſt Epiſtle makes plain, beyond all Exception, to all Conſiderate People: *Firſt*, In that he calls God, *Light*, Chap. 1. 5. *Secondly*, In that he puts no *Medium*, or *Third* thing between that *Light*, and *Darkneſs*. Verſe 6. *If we ſay, we have Fellowſhip with him, and walk in Darkneſs, we Lye*, &c. Intimating, that Men muſt walk either in *Light* or *Darkneſs*, and not in a *Third*, or other State or Region. I am ſure, that which manifeſts and reproves Darkneſs *cannot be Darkneſs*. This all men muſt confeſs.

§. 7. And, as if the Apoſtle *John* would have anticipated their Objection, *viz.* *'Tis true your Light with-*

in reproves for Evil, but it is not therefore the Divine Light, which leads into higher things, and which comes by the Goſpel; he thus expreſſeth himſelf, 1 *John* Ch. 2. 8. 9. *The Darkneſs is paſt, and the true Light now ſhineth. He that ſaith he is in the Light, and hateth his Brother, is in Darkneſs even until now*; which is not another Light then that mentioned before, *Chap.* 1. For as Light is put there, in Oppoſition to Darkneſs, ſo Light here, is put *in Oppoſition* to Darkneſs. And as the *Darkneſs* is the *ſame*, ſo muſt the *Light* be the *ſame*. Wherefore we may plainly ſee, that it is *not another Light*, then that which reproves a Man for *hating his Brother*, which brings a Man *into Fellowſhip with God, and to the Blood of cleanſing*, as the next Verſe ſpeaks: Therefore that Light which reproveth a Man for hating his Brother, *is of a Divine and Efficacious Nature*. In ſhort, That Light which is oppoſite to, and reproves Spiritual Darkneſs, in Man

and

and Woman is a *Spiritual* Light; but ſuch a Light is that which we Confeſs, Teſtifie to, and Maintain: Therefore it is a *Spiritual Light*. It is alſo worth our Notice, that the Apoſtle uſeth the ſame Manner of Expreſſion here, *Chap.* 2. 8. The *True Light* ſhineth, that he doth in his Evangelical Hiſtory, *Chap.* 1. 9. That was the *True Light*; intimating the *ſame* Divine Word, or *True* Light *now* ſhineth; and that it is the ſame *True Light* in his account, that *reproveth* ſuch as *hate their Brethren*: Conſequently that Light that ſo reproveth them, is the *True* Light. And ſtrange it is, that Chriſt and his Diſciples, but eſpecially his beloved One, ſhould ſo often make that very *Light* which *ſtoops* to the *loweſt* ſtep of Immorality, and to the reproof of the *groſſeſt* Evil, to be no other than the *ſame* Divine *Light*, in a *farther* degree of Manifeſtation, which brings ſuch as follow it to the *Light of Life*, to the *Blood of Cleanſing*, and to have

fellowship with God and one with another. Nay, not only so, but the Apostle makes a Mans being a *Child of God*, to depend upon his *Answering* of this Light in a *palpable* and common Case, *viz. not hating of his Brother:* And that yet any should shut their Eyes so fast against beholding the Virtue of it, as to conclude it a *Natural and Insufficient Light*, is both *Unscriptural* and *Unreasonable*. Shall we slight it because we come so easily by it, and it is so Familiar and Domestick to us? Or make its being so common an Argument to undervalue so Inestimable a Mercy? What is more common than *Light* and *Air*, and *Water?* And should we therefore contemn them, or prize them? *Prize* them certainly, as what we cannot live, nor live *comfortably*, without. The more general the Mercy is, the greater, and therefore the greater Obligation upon Man to live humbly and thankfully for it. And to those alone that do so, are its Divine Secrets revealed.

CHAP.

CAHP. V.

Sect. 1. *The Light, the* ſame *with the* Spirit. *It is of God; proved by its* Properties. Sect. 2. *The Properties of the Spirit compared with thoſe of the Light.* Sect 3. *The Light & Grace* flow *from the* ſame *Principle, proved by their* agreeing *Properties.* Sect. 4. *An Objection Anſwer'd.* Sect.

5. *Difference in* Manifestation, *or Operation, especially in* Gospel-Times, *but not in Principle; Illustrated.*

§. 1. *Obj.* BUt some may say, *we could willingly allow to the Spirit and Grace of God, which seemed to be the peculiar Blessing of the New and Second Covenant, and the Fruit of the coming of Christ, all that which you ascribe to the* Light within; *but except it appeared to us that this* Light *were the same in Nature with the* Spirit and Grace *of God, we cannot easily bring our selves to believe what you say in favour of the Light within.*

Answ. This *Objection*, at first look, seems to carry weight with it; But, upon a just and serious Review, it will appear to have more Words than Matter, Show than Substance: Yet because

becauſe it gives occaſion to ſolve Scruples that may be flung in the way of the Simple, I ſhall attend it throughout. I ſay then, if it appear that the *Property's* aſcribed to the *Light within*, are the ſame with thoſe that are given to the Holy *Spirit* and *Grace* of God; and that thoſe ſeveral Terms or Epethytes, are only to expreſs the divers Manifeſtations or Operations of one and the *ſame Principle*, then it will not, it cannot be denied, but this Light within, is *Divine* and *Efficacious*, as we have Aſſerted it. Now that it is of the ſame Nature with the Spirit and Grace of God, and tends to the ſame End, which is to bring People to God; let the *Properties* of the *Light* be compar'd with thoſe of the *Spirit* and *Grace* of God. I ſay, they are the ſame, in that, Firſt, The Light proceeds from the *one Word*, and *one Life* of that *one Word*, which was *with* God and was *God*. Secondly, It is

John 1. 4. John 1. 9.

Universal, it lighteth *every* Man. Thirdly, *It giveth the Knowledge of God and Fellowship with him*. *Rom.* 1. 19. *John* 3. 21. 1 *John* 1. 5. 6. Fourthly, *It manifesteth and reproveth Evil*. John 3. 20. *Eph.* 5. 13. Fifthly, *It is made the Rule and Guide of Christian Walking*, Psalm 43. 3. *John* 8. 12. *Eph.* 5. 13. 15. Sixthly, *It is the Path* for Gods People to go in, *Psalm* 119. 105. *Prov.* 4. 18. *Isa.* 2. 5. 1 *John* 1. 7. *Rev.* 24. 23. *and the Nations of them that are saved shall walk in the Light of the* (*Lamb.*) Lastly, It is the *Armour* of the Children of God against *Satan*, Psalm 27. 1. *The Lord is my Light, whom shall I fear*. Rom. 13. 12. *Let us put on the Armour of Light*.

§. 2. Now let all this be compar'd with the *Properties* of the *Holy Spirit*, and their Agreement will be very manifest. First, *It proceedeth from God*, because it is the Spirit of God, *Rom.* 6 11, Secondly, It is *Univer-*

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ſal. It *ſtrove* with the Old World, *Gen.* 6. 3. Then to be ſure with the new One: *Every one hath a meaſure of it given to profit withal,* 1 Cor. 12. 7. Thirdly, *It revealeth God,* Job. 32. 8. 1 Cor. 2. 10, 11. Fourthly, *It reproveth Sin,* John 16. 8. Fifthly, *It is a Rule and Guide for the Children of God to walk by,* Rom. 8. 14. Sixthly, It is alſo the *Path* they are to walk in, *Rom.* 8. 1. *Gal.* 5. 15. *Walk in the Spirit.* Laſtly, This is not all, it is likewiſe the *Spiritual Weapon* of a true Chriſtian, *Eph.* 6. 17. *Take the Sword of the Spirit, which is the Word of God.* After this, I hope none will deny that *this* Light *and this* Spirit muſt be of *one and the ſame* Nature, that work *one and the ſame Effect,* and tend evidently to *one and the ſame Holy End.*

§. 3. And what is ſaid of the *Light* and *Spirit,* may alſo, very well be ſaid of the *Light* and *Grace* of God;

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in that, First, The *Grace* floweth from Chriſt the Word that took Fleſh as well as the *Light*; for as in him was Life, and that Life the *Light* of Men, ſo he was *full of Grace and Truth, and of his fullneſs have all we received, and Grace for Grace.* Secondly, It is *Univerſal*; both from this Text, and what the Apoſtle to *Titus* teacheth; *For the Grace of God that bringeth Salvation, hath appeared to all Men.* Thirdly, It *manifeſteth Evil*, for if it teaches to *deny* Ungodlineſs and worldly Luſts, it muſt need detect them, and ſo ſays the Text. Fourthly, *It revealeth Godlineſs, and conſequently it muſt manifeſt God.* Fifthly, *It is an Inſtructor and Guide*; for ſays the *Apoſtle*, *It teaches to deny Ungodlineſs & worldly Luſts, and to live Soberly, Righteouſly and Godly in this preſent World, and herein is a Rule of Life*, Tit. 2. 11, 12.

John 1. 4, 9, 14, 16.

Tit. 2. 11, 12.

Sixthly, *It is to all that receive it, all that they can need or desire,* 2 Cor. 12, 9. *My Grace is sufficient for thee,* An *high Testimony,* from *Heaven,* to the Power of this Teaching and Saving Grace, under the strongest Temptations.

§. 4. Obj. *But there is little mention made of the Spirit, and none of the Grace, before Christs coming, and therefore the Spirit, as spoken of in the Writings of the New Testament, and especially the Grace, must be another, and a nobler thing than the Light within.*

Ans. By no means another Thing, but *another* Name, from *another Manifestation* or *Operation,* of the *same* Principle. It is called Light from the *Distinction and Discerning* it gives. *Let there be Light, and there was Light,* said God in the beginning of the Old World; so there is first Light in the begin-

beginning of the New Creation of God in Man. It is called *Spirit*, because it *giveth Life, Senſe, Motion*, and *Vigour*: And it is as often mentioned in the Writings of the *Old* as *New* Teſtament; which every *Reader* may ſee, if he will but pleaſe to look into his Scripture-*Concordance*. Thus *Gods Spirit ſtrove* with the *Old World*, Gen. 6. 3. and with *Iſrael* in the Wildernels, *Neh.* 9. 30. and *David* aſk'd, in the Agony of his Soul, *Whither ſhall I go from thy Spirit?* Pſalm 139. 7. and the Prophets often ſpeak it. It is ſtiled Grace, not from its being another Principle, but becauſe it was a *fuller Diſpenſation* of the Virtue and Power of the Same Divine Principle: And that being purely God's Favour and Mercy, and not Mans Merit, is aptly and deſervedly called the *Grace, Favour*, or *Good-will* of God to undeſerving Man. The *Wind* does not always blow *freſh*, nor *Heaven* ſend down its Rain *freely*,

ly, nor the *Sun* shine forth *clearly*; shall we therefore say, it is not of the *same kind* of Wind, *Rain* or *Light*, when it Blows, Rains or Shines, but a *little*, as when it Blows, Rains or Shines *much*? It is certainly the same in *Nature* and *kind*; and so is this blessed *Principle*, under all its several Dispensations, Manifestations and Operations, for the Benefit of Mans Soul, ever since the World began.

§. 5. But this is most *freely*, *humbly* and *thankfully* acknowledged by us, that the *Dispensation* of the *Gospel*, was the *cleareſt*, *fulleſt*, and *nobleſt* of all other; *both with regard* to the coming of Christ in the *Flesh*, and being our one Holy Offering to God for Sin, through the Eternal Spirit, and the breaking forth of his Light, the Effusion of his Spirit, and Appearance of his Grace, in and to *Man*, in a *more excellent manner*, after his

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Aſcention. For though it was not another Light, or Spirit, then that which he had given to Man in former Ages, yet it was another and *greater Meaſure*; and that is the Priviledge of the Goſpel above former Diſpenſations. What before ſhined but *dimly*, ſhines ſince with *great Glory*. Then it appear-

2 Cor. 3. 18. ed but *darkly*, now with *open Face*. Types, Figures and Shadows *Vailed*, and made its appearances look *low* and *faint*, but in the Goſpel Time

John 1. 5. 17. the Vial is *Rent*, and the *Hidden* Glory *manifeſt*. It was under the Law but as a Dew, or ſmall Rain, but under the Goſpel, it may be ſaid to be poured out upon Men. According to that Gracious and Notable *Promiſe* of God, by the Prophet

Joel 2. 28. *Joel*, *In the latter Days I will pour out of my Spirit upon all Fleſh*. Thus we ſay, when it

it Rains plentifully, look how it pours. So God *Augments* his Light, Grace and Spirit to theſe latter Days. They ſhall not have it *ſparingly*, and by ſmall Drops, but *fully and freely*, and *overflowingly* too. And thus *Peter*, that deep and excellent Apoſtle applies that Promiſe in *Joel*, on the Day of *Pentecoſt*, as the beginning of the accompliſhment of it: This is Grace, and Favour, and Goodneſs *indeed*. And therefore well may this *Brighter* Illumination, and *Greater* Effuſion of the Spirit, be called Grace; for as the coming of the Son excelled that of the Servant, ſo did the Manifeſtation of the Light and Spirit of God, ſince the coming of Chriſt, excell that of the foregoing Diſpenſations; yet ever ſufficient to Salvation to all thoſe that walked in it. This is our *Sence* of the *Light*, *Spirit*, and *Grace* of God. And by what is ſaid, it is evident they are *one* and the *ſame Principle*, and that he that has *Light*, need

not

not *want* the Spirit or Grace of God, if he will but receive it, in the Love of it: For the very Principle that is *Light* to shew him, is also *Spirit*, to quicken him, and *Grace*, to Teach, Help, and Comfort him. It is *sufficient* in all Circumstances of Life to them that diligently mind and obey it.

CHAP.

CHAP VI.

Sect. 1. *An Objection Answer'd. All are not good tho'* all are Lighted. Sect. 2. *Another Objection Answer'd, that Gospel Truths were known* before *Christ's coming.* Sect. 3. *Another. The* Gentiles *had the same Light, tho' not with those Advanta-*

ges: Prov'd from Scripture.

S. 11. *Obj.* BUt *ſome may yet ſay if it be as you declare, how comes it, that all who are enlightned are not ſo good as they ſhould be; or, as you ſay, this would make them?*

Anſw. Becauſe People don't receive and obey it. All Men have *Reaſon*, but all Men are not *Reaſonable*. Is it the fault of the *Grain*, in the *Granary* that it yields no increaſe, or of the *Talent* in the Napkin, that it is not improved? It is plain a *Talent* was given; and as plain that it was *improvable*; both becauſe the *like* Talents were actually improved by others, and that the Juſt Judge expected his *Talent* with Advantage, which elſe, to be ſure, he would never have done. Now when our Objecters will tell us, whoſe fault it was the *Talent* was not improved, we ſhall be ready to tell them, why the unpro-

uprofitable Servant was not ſo good as he ſhould have been. The Blind muſt not *blame* the Sun, nor Sinners tax the Grace of *Inſufficiency*. 'Tis Sin that *darkens* the Eye, and *hardens* the Heart, and that *hinders* good things from the Sons of Men. *If we do his Will, we ſhall know of his Divine Doctrine*, ſo Chriſt tells us. Men, not living up to what they know, cannot blame God that they know no more. The unfruitfulneſs is in *us*, not in the *Talent*. 'Twere well indeed, that This were laid to Heart. But alas! Men are too apt to follow their ſenſual Appetites, rather then their reaſonable Mind, which renders them Brutal inſtead of Rational. For the *Reaſonable* part of a Man, is his *ſpiritual* part, and that guided by the Divine λογος, or *Word*, which *Tertullian* interprets *Reaſon* in the moſt *excellent* Sence, makes Man *truly Reaſonable*, and then it is that Man comes to offer up himſelf to God a reaſonable Sacrifice. Then a *Man indeed*; a *compleat*

Man: Such a Man as *God made*, when he made Man in his *own Image*, and gave him *Paradise* for his Habitation.

§. 2. *Obj.* But some yet Object, *If Mankind had always this Principle, how comes it that Gospel Truths were not so fully known before the coming of Christ to those that were obedient to it.*

Answ. Because a *Child* is not a *grown* Man, nor the *Beginning* the *End*; and yet He that is the *Beginning*, is also the *End:* The Principle is the *same*, though not the Manifestation. As the World has many Steps and Periods of Time towards its End, so hath *Man* to his Perfection. They that are faithful to what they know of the Dispensation of their own Day, shall hear the Happy welcome of *well done good and faithful Servant.* And yet many of God's People in those Days had a Prospect of the *Glory* of the *latter* Times, the *Improvement* of Religion, the *Happiness* of the Church of God.

This

This we see in the *Propheſie* of *Jacob* and *Moſes*, concerning the *Reſtoration* of *Iſrael*, by *Chriſt*. So *David* in many of his excellent *Pſalms*, expreſſing moſt ſenſible and extraordinary Injoyments, as well as *Propheſies*. Particularly his 2, 15, 18, 22, 23, 25, 27, 32, 36, 37, 42, 43, 45, 51, 84, &c. The *Prophets* are full of it, and for that Reaſon have their Name; particularly *Iſaiah*, Chap. 2, 9, 11, 25, 28, 32, 35, 42, 49, 50, 51, 52, 53, 54, 59, 60, 61, 63. 65, 66. *Jeremiah*, alſo Chap. 23, 30, 31, 33. *Ezekiel*, Chap. 20, 34, 36, 37. *Daniel* Chap. 8, 9, 10, 11, 12. *Hoſea*, Chap. 1, 3. *Joel*, Chap. 2, 3. *Amos*, Chap. 9. *Micah*, Chap. 4, 5. *Zachariah*, Chap. 6, 8, 9, 11, 13, 14. *Malachy*, Chap. 3, 4. This was not another Principle, though another Manifeſtation of the ſame Principle, nor what is common, but particular and extraordinary, in the Reaſon of it.

Gen. 49. 10.
Deut. 18. 15, 18.

It was the ſame Spirit that came up-

upon *Moſes*, which came upon *John* the *Baptiſt*, and it was alſo the ſame Spirit that came upon *Gideon*, and *Sampſon*, that fell upon *Peter* and *Paul*; but it was not the ſame Diſpenſation of that Spirit. It hath been the *Way* of God, to viſit and appear to Men according to their States and Conditions, and as they have been prepared to receive him, be it more outwardly or inwardly, ſenſibly or ſpiritually. There is no Capacity too low or too high for this Divine Principle: For as it made and knows all, ſo it reaches to all People. It extends to the meaneſt, and the higheſt cannot ſubſiſt without it. Which made *David* break forth in his Expoſtulations with God, *Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy Preſence?* Pſalm 139. 7, 8, 9, 10. Implying it was *every where*, though not every where, nor at every time *alike*. If I go to *Heaven*, to *Hell*, or *beyond the Seas*, *even there ſhall thy Hand lead me, and thy Right*

Hand

Hand ſhall hold me. That is, there will this Divine *Word*, this Light of Men, this *Spirit* of God, find me, lead me, help me, and comfort me. For it is with me where ever I am, and where ever I go, in one reſpect or other; *Prov.* 6. 22. *When thou goeſt, it ſhall lead thee, when thou ſleepeſt, it ſhall keep thee; and when thou awakeſt, it ſhall talk with thee:* And I can no more get rid of it, if I would, then of my ſelf or my own Nature; ſo preſent it is with me, and ſo cloſe it ſticks unto me. *Iſa.* 43. 2. *When thou paſſeſt through the Waters, I will be with thee; and through the Rivers, they ſhall not overflow thee; when thou walkeſt through the Fire, thou ſhalt not be burnt, neither ſhall the Flame kindle upon thee.* *David* knew it, and therefore had a great value for it. *In thy Light ſhall we ſee Light*, or we ſhall be enlightned by thy Light, *Thou wilt Light my Candle, the Lord my God, will lighten my Darkneſs.* Pſalm. 34. 9. Pſalm. 18. 28.

Psalm. 27 1. Again, *The Lord is my Light, whom shall I fear.* It was his *Armour* against all Danger. It took Fear away from him, and he was *undaunted*, because he was safe in the way of it. Of the same blessed *Word* he says elsewhere, *It is a Lamp unto my Feet, and a Lanthorn to my Paths.* In short, a Light to him in his way to Blessedness.

§. 3. Obj. *But if the* Jews *had this Light it does not follow that the* Gentiles *had it also; but by your Doctrine all have it.*

Answ. Yes, and it is the Glory of this Doctrine which we profess, that Gods Love is therein held forth to ALL. And besides the Texts cited in general, and that are as Full and Positive as can be expresst, the Apostle is very Particular in the second Chapter of his Epistle to the *Romans*,

Rom. 2. 7. unto the 17. *That the Gentiles having not the Law did by Nature, the things contained in the Law, and were a Law un-*

to

to themselves. That is, they had not an outward Law, *circumstanced* as the *Jews* had; but *they had the Works of the Law written in their Hearts* and therefore might well be a Law to themselves, that had the Law in *themselves.* And so had the *Jews* too, but then they had greater outward helps to quicken their Obedience to it; such as God afforded not unto any other Nation: And therefore the Obedience of the *Gentiles* or *Uncircumcision* is said to be by *Nature*, or *Naturally*, because it was without those *Additional*, External, and extraordinary Ministries and Helps which the *Jews* had to provoke them to their Duty. Which is so far from lessening the obedient *Gentiles*, that it exalts them in the Apostles Judgment; because though they had less Advantages then the *Jews*, yet the *Work of the Law written in their Hearts* was made so much the more evident by the good life they lived in the World. He adds, *their*

Con-

Conſciences bearing Witneſs (or as it may be rendred, witneſſing with them) *and their Thoughts, mean while, accuſing or elſe excuſing one another, in the Day when God ſhall judge the ſecrets of all Hearts by Jeſus Chriſt, according to my Goſpel.* Which preſents us with four things to our Point, and worth our ſerious Reflection. *Firſt* That the *Gentiles* had the Law written *in* their Hearts. *Secondly*, That their Conſcience was an *allowed* Witneſs or Evidence about Duty, *Thirdly*, That the Judgment made thereby ſhall be *confirmed* by the Apoſtles Goſpel at the great Day, and therefore Valid and Irreverſible. *Fourthly*, That this could not be, if the *Light* of this Conſcience were not a *Divine* and *Sufficient* Light. For *Conſcience*, truly ſpeaking, is no other then the *Sence a Man hath, or Judgement he maketh of his Duty to God, according to the Underſtanding God gives him of his Will.* And that no ill, but a true and ſcriptural Uſe may be

made

made of this Word *Conſcience*, I limit it to *Duty*, and that, to a Virtuous and Holy Life as the Apoſtle evidently doth, about which we cannot miſs, or diſpute, read *verſe* 7, 8, and 9. It was to that therefore the Apoſtles of our Lord Jeſus Chriſt deſired to be made *manifeſt*, for they dared to ſtand the Judgment of *Conſcience* in reference to the Doctrine they preach'd and preſt upon Men. The Beloved Diſciple alſo makes it a *Judge* of Man's preſent and future State, under the Term *Heart*, *For if our Heart condemn us, God is greater then our Heart,* 1 John 3. 21. 22. *and knoweth all things. Beloved, if our Heart condemn us not, then have we Confidence towards God.* Plain and ſtrong Words: And what were they about, But whether we Love God, in Deed and in Truth: And how muſt that appear? Why in *keeping his Commandments*, which is living up to what we know. And if any deſire to ſatisfie themſelves farther of the

Divini-

Divinity of the *Gentiles*, let them read *Plato*, *Seneca*, *Plutarch*, *Epictetus*, *Marcus Aurelius Antonius*, and the like *Gentile* Writers. They will also find many of their sayings, collected in the first Part of a Book called the *Christian Quaker*, and compared with the Testimonies of Scripture, not for their Authority, but agreeableness. In them they may discern many excellent Truths, and taste great *Love* and *Devotion* to Virtue: A fruit that grows upon no Tree, but that of Life in no Age or Nation. Some of the most Eminent Writers of the first Ages, such as *Justin Martyr*, *Origen*, *Clemens*, *Alexandrinus*, &c. bore them great Respect, and thought it no lessening to the Reputation of Christianity, that it was defended in many *Gentile* Authors, as well as that they used and urged them, to engage their Followers to the Faith, as *Paul* did the *Athenians* with their *own Poets*.

CHAP.

CHAP. VII.

Sect. 1. *An Objection Answer'd about the* various *Dispensations of God: The Principle the same.* Sect. 2. *God's Work of a* Piece, *& Truth the same under* divers Shapes. Sect. 3. *The Reason of the* prevalency *of* Idolatry. Sect. 4. *The* Quakers *Testimony the* best *Antidote against it,* viz. *walking by a* Divine Prin-

Principle *in Man.* Sect. 5. *It was Gods End in all his Manifestations, that Man might be* God's Image *and* Delight.

§. 1. *Obj.* BUt it may be said, *If it were one Principle, why so many Modes and Shapes of Religion, since the World began? For the* Patriarchal, Mosaical, and Christian, *have their great differences; to say nothing of what has befallen the Christian, since the Publication of it to the World.*

Answ. I know not how properly they may be called divers Religions, that assert the true God for the *Object* of Worship; the Lord *Jesus Christ*, for the *only Saviour*; and the Light, or Spirit of *Christ*, for the great *Agent* and *Means* of Man's Conversion and Eternal Felicity, any more than In-

Infancy, Youth, and Manhood, make *three Men*, inſtead of *three growths* or periods of Time, of one and the ſame Man. But paſſing that, the many Modes or Ways of Gods appearing to Men, ariſe, as hath been ſaid, from the divers States of Men; in all which, it ſeems to have been his main deſign to prevent *Idolatry* and *Vice*, by directing their Minds to the *true Object* of Worſhip, and preſſing *Virtue* and *Holineſs*. So that though mediately he ſpoke to the *Patriarchs*, moſtly by *Angels* in the faſhion of Men, and by them to their Families, over and above the *Illumination* in themſelves; ſo the *Prophets*, for the moſt Part, by the Revelation of the Holy Ghoſt *in them*, and *by them* to the *Jews*: And ſince the Goſpel Diſpenſation, by his Son, both Externally *by his coming in the Fleſh*, and Internally, by his *ſpiritual Appearance in the Soul*, as he is the *great Light of the World*: Yet all its flowings mediately through others, has ſtill been

from

from the ſame Principle, co-operating with the Manifeſtation of it *immediately* in Man's own Particular.

§. 2. This is of great Weight, for our Information and Incouragement, that God's Work, in reference to Man, is *all of a Piece*, and, in it ſelf, lies in a narrow Compaſs, and that his Eye has ever been upon the *ſame thing* in all his Diſpenſations, *viz.* to make *Men truly Good*, by planting his Holy Awe and Fear in their Hearts: Though he has condeſcended, for the hardneſs and darkneſs of Men's Hearts, to approach and ſpell out his Holy Mind to them by low and carnal ways, as they may appear to our more Enlightened Underſtandings: Suffering *Truth* to put on *divers* ſorts of *Garments*, the better to reach to the low State of Men, to engage them from falſe Gods and ill Lives; ſeeing them *ſunk* ſo much below their *nobler* Part, & what he made them, that, like brute Beaſts they knew not their own Strength and Excellency. §. 3.

§. 3. And if we do but well conſider the Reaſon of the Prevalency of *Idolatry*, upon the *Earlier* and *Darker* Times of the World, of which the Scripture is very particular, we ſhall find that it ariſeth from this; that it is more Senſual, and therefore calculated to pleaſe the *Senſes* of Men; being more *Outward* or *Viſible*, or more in their own Power to perform then one more *ſpiritual* in its Object. For as their *gods* were the Workmanſhip of *Mens* Hands; they could not prefer them, that being the Argument which did moſt of all gaul their Worſhippers, and what of all things, for that reaſon, they were moſt willing to forget. But their Incidency to *Idolatry*, and the Advantages it had upon the true Religion with them, plainly came from this that it was more outward and *ſenſual*:

Gen. 31. Ch. 35. Exod. 20. Levit. 21. Deut. 29 Ch. 30. 31, 32. Chap. Joſh. 22, 23, 24. Chap.

They could *see* the Object of their Devotion, and had it in their Power to Addreſs it when they would. It was more *faſhionable* too, as well as better accomodated to their *Dark* and too *Brutal* State. And therefore it was that God, by many Afflictions and greater Deliverances, brought forth a People, to endear himſelf to them, that they might remember the Hand that ſaved them, and Worſhip him, and him only; in order to root up *Idolatry*, and plant the *Knowledge, and fear of him in their Minds*, for an Example to other Nations. Whoever reads *Deuteronomy*, which is a *ſummary* of the other four Books of *Moſes*, will find the frequent and earneſt Care and concern of that good Man for *Iſrael*, about this very Point; and how often that People *ſlipt* and *laps'd* notwithſtanding God's Love, Care and Patience over them, into the *Idolatrous* Cuſtoms of the Nations about them.

them. Divers other Scriptures in form us alſo, eſpecially thoſe of the Prophets, *Iſaiah* 44. and 45. *Pſalms* 37. and 115. and *Jer.* 10. where the Holy Ghoſt Confutes and Rebukes the People, and mocks their *Idols* with a ſort of Holy Diſdain.

§. 4. Now that which is *fartheſt* from Idolatry, and the beſt *Antidote* againſt it is the *Principle* we have laid down, and the more Peoples Minds are turned and brought to it and that they reſolve their Faith, Worſhip and Obedience into the Holy Illuminations and Power of it, the *nearer* they grow to the end of their Creation, and conſequently to their *Creator*. They are more ſpiritually qualified, and become better fitted to Worſhip God as he is: Who, as we are told, by our Lord Jeſus Chriſt, *Is a Spirit and will be Worſhipped in Spirit and in Truth, and that they are ſuch ſort of Worſhippers*

which God ſeeketh to worſhip him, in this Goſpel Day. The hour cometh, ſaith he, *and now is.* That is, ſome now do ſo, but more ſhall. A plain Aſſertion in preſent, and a *Promiſe* and *Propheſie* of the encreaſe of *ſuch* Worſhippers in future. Which ſhows a Change intended from a Ceremonial Worſhip, and State of the Church of God, to a *Spiritual* One. Thus the Text; *But the time cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in the Spirit and in the Truth.* Which is as much as to ſay, when the Worſhip of God ſhall be *more Inward* than Outward, and ſo *more ſuitable* to the Nature of God, and the nobler Part of Man, his *Inſide*, or his *inward and better Man*: For ſo thoſe bleſſed Words import, *in Spirit and in Truth. In the Spirit*, that is, *through the Power* of the Spirit. *In the Truth*, that is in *Realities*, not in Shadows, Ceremonies, or Formalities, but in Sincerity with and

and in Life, being divinely prepared and animated; which brings Man not only to offer up *Right* Worſhip, but alſo into *Intimate Communion and Fellowſhip with God, who is a Spirit.*

§ 5. And if it be duly weigh'd it will appear, that God, in all his Manifeſtations of himſelf, hath ſtill come *nearer* and *nearer* to the *Inſides* of Men, that he might reach to their Underſtandings, and open their Hearts, and give them a plainer and nearer Acquaintance with himſelf in Spirit: And *then* it is that Man muſt ſeek and find the Knowledge of God for his Eternal Happineſs. Indeed, all things that are made, ſhow forth the Power and Wiſdom of God, and his Goodneſs too to Mankind; and therefore many Men urge the *Creation* to ſilence *Atheiſtical* Objections: But though all thoſe things ſhow a God, yet Man does it, above all the Reſt. He is the *precious Stone* of

the *Ring*, and the moſt *glorious Jewel* of the *Globe*; to whoſe reaſonable Uſe, Service, and Satisfaction, the whole ſeems to be made and dedicated. *But God's Delight* (by whom Man was made, we are told by the Holy Ghoſt) *is in the habitable Parts of the Earth, with the Sons of Men*, Prov. 8. 31. And with thoſe that are contrite in Spirit, *Iſa.* 66. 1. And why is Man his Delight, but becauſe Man only, of all his Works, was his Likeneſs. This is the *intimate Relation* of Man to God: Somewhat *nearer* than ordinary; for of all other Beings Man *only* had the Honour of being his *Image*; and by his *Reſemblance* to God, as I may ſay, came his *Kindred* with God and *Knowledge* of him. So that the neareſt and beſt way for Man to know God, and be acquainted with him, is to ſeek him in himſelf, in his *Image*; and as he finds that, he comes to find and know God. Now

Man

Man may be ſaid to be God's Image in a double Reſpect. *Firſt*, As he is of an Immortal Nature; and next, as that Nature is *Endued* with thoſe Excellencies in *ſmall*, and proportionable to a Creatures Capacity, that are by Nature *Infinitely* and *Incomparably* in his Creator. For Inſtance, *Wiſdom*, *Juſtice*, *Mercy*, *Holineſs*, *Patience*, and the like. As Man becomes Holy, Juſt, Merciful, Patient, *&c.* By the *Copy* He will know the *Original*, and by the *Workmanſhip* in himſelf, he will be acquainted with the Holy *Workman*. This Reader is the *Regeneration* and *New Creature* we preſs, *and according to this Rule, we ſay, Men ought to be Religious, and Walk in this World.* Gal. 6. 15. 16.

Man, as I ſaid juſt now, is a Compoſition of both Worlds; his Body is of this, his Soul of the other World. The Body is as the Temple of the Soul, the Soul the *Tem-*

ple of the *Word*, and the Word, the *Great Temple* and *Manifestation* of God. By the *Body* the Soul looks into and beholds this World, and by the *Word* it beholds God, the World that is without End. Much might be said of this Order of things, and their respective Excellencies, but I must be Brief.

CHAP.

CHAP. VIII.

Sect. 1. *Doctrine of* Satisfaction *and* Justification *Owned and Worded according to* Scripture. Sect. 2. *What Constructions we can't believe of them and which is an abuse of them.* Sect. 3. *Christ Owned a Sacrifice & a Mediator.* Sect. 4. Justification Twofold, *from the Guilt of*

Sin,

Sin. and from the Power and Pollution of it. Sect. 5. *Exhortation to the Reader upon the whole.*

Obj. 1. *Though there be many good things said, how Christ appears and works in a Soul, to Awaken, Convince and Convert it; yet you seem not particular enough about the Death and Sufferings of Christ: And it is generally Rumour'd and Charged upon you by your Adversaries, that you have little reverence to the Doctrine of Christ's Satisfaction to God for our Sins, and that you do not Believe That the Active and Passive Obedience of Christ, when he was in the World, is the alone ground of a Sinner's Justification before God.*

Ans. 1. The Doctrine of *Satisfaction* and *Justification*, truly understood,

ſtood, are placed in ſo ſtrict an Union, that the one is a neceſſary Conſequence of the other, and what we ſay of them, is what agrees with the ſuffrage of Scripture, and for the moſt part in the terms of it; always believing, that in Points where there ariſes any difficulty, be it from the Obſcurity of Expreſſion, Miſ-tranſlation, or the Duſt raiſed by the Heats of *Partial* Writers, or *Nice Criticks*, it is ever beſt to keep cloſe to the Text, and maintain Charity in the reſt. I ſhall firſt ſpeak *Negatively*, what we do not own, which perhaps hath given occaſion to thoſe who have been more Haſty than Wiſe, to judge us defective in our Belief of the Efficacy of the Death and Sufferings of Chriſt to Juſtification; As,

§. 2. Firſt, We cannot Believe that Chriſt is the *Cauſe*, but the *Effect* of God's Love, according to the Teſtimony of the Beloved Diſciple

ple *John*, Chap. 3. *God hath ſo loved the World, that he hath given his only Begotten Son into the World, that whoſoever believeth on him ſhould not periſh, but have Everlaſting Life.*

Secondly, We cannot ſay, God *could not* have taken another way to have ſaved Sinners, than by the Death and Sufferings of his Son, to ſatisfie his Juſtice, or that Chriſt's Death and Sufferings were a *ſtrict* and *rigid* Satisfaction for that Eternal Death and Miſery due to Man for Sin and Tranſgreſſion: For ſuch a Notion were to make God's Mercy little concerned in Man's Salvation; and indeed we are at too great a diſtance from his Infinite Wiſdom and Power, to judge of the *Liberty* or *Neceſſity* of his Actings.

Thirdly, We cannot ſay Jeſus Chriſt was the *greateſt Sinner* in the World, (becauſe he bore our Sins on his Croſs, or becauſe he was made

Sin

Sin for us, who knew no Sin) an Expreſſion of great *levity* and *unſoundneſs*, yet often ſaid by great Preachers and Profeſſors of Religion.

Fourthly. We cannot Believe that Chriſt's Death and Sufferings *ſo* ſatisfies God, or juſtifies Men, as that they are thereby Accepted of God: They are indeed thereby put into a ſtate capable of being accepted of God, and through the Obedience of Faith and Sanctification of the Spirit, are in a ſtate of Acceptance: For we can never think a Man juſtified before God, while *Self-condemned*; or that any Man can be in Chriſt, who is not a *New* Creature, or that God looks upon Men *otherwiſe* than they are. We think it a ſtate of *Preſumption*, and not of *Salvation*, to call *Jeſus, Lord*! and not by the Work of the *Holy Ghoſt*. *Maſter!* And he not yet *Maſter of our Affections*: *Saviour!* And they not ſaved by him from

from their *Sins*: *Redeemer*! And yet they not redeemed by him from their *Paſſion*, *Pride*, *Covetouſneſs*, *Wantonneſs*, *Vanity*, *Honours*, *vain Friendſhips*, and *Glory* of this World: Which were to deceive themſelves; for God will not be mocked, ſuch as men ſow, ſuch they muſt reap. And though Chriſt did *Die* for us, yet we muſt, by the Aſſiſtance of his Grace, *work out our Salvation with fear and trembling*. As he Died for Sin, ſo we muſt Die *to* Sin, or we cannot be ſaid to be ſaved by the Death and Sufferings of Chriſt, or throughly juſtified and accepted with God. Thus far Negatively. Now, Poſſitively, what we own as to Juſtification.

§. 3. We do Believe, That Jeſus Chriſt was our Holy *Sacrifice*, and *Attonement*, and *Propitiation*; that he bore our Iniquities, and that by his Stripes we were healed of the Wounds *Adam* gave us in his Fall; and

and that God is just in forgiving true Penitents upon the Credit of that Holy Offering, Christ made of himself to God for us; and that what he did and suffer'd, satisfied and pleased God, and was for the sake of fallen Man that had displeased God: And that through the Offering up of himself once for all, through the Eternal Spirit, he hath for Ever perfected those (in all times) that are sanctified, *who walk not after the Flesh, but after the Spirit. Rom.* 8. 1. Mark that,

§. 4. In short, *Justification* consists of two Parts, or hath a two-fold Consideration, *viz.* Justification from the Guilt of Sin, and Justification from the Power and Pollution of Sin; and in this Sense Justification gives Man a full and clear Acceptance before God. For want of this latter part, it is that so many Souls Religiously inclin'd are often under Doubts, Scruples and Despondencies, notwithstanding

ſtanding all that their Teachers tell them of the Extent and Efficacy of the firſt part of Juſtification. And it is too general an Unhappineſs among the Profeſſors of Chriſtianity, that they are apt to cloak their own *Active and Paſſive Diſobedience* with the *Active and Paſſive Obedience of Chriſt*. The firſt part of Juſtification we do reverently and humbly acknowledge is only for the ſake of the Death and Sufferings of Chriſt; nothing we can do, *though by the Operation of the Holy Spirit*, being able to cancel Old Debts, or wipe out Old Scores: It is the Power and Efficacy of that Propitiatory Offering, upon Faith and Repentance, that juſtifies us from the Sins that are paſt; and it is the Power of Chriſt's Spirit in our Hearts that purifies and makes us acceptable before God. For till the Heart of Man is purged from Sin, God will never accept of it. He Reproves, Rebukes and Condemns thoſe that entertain

Sin

Sin there, and therefore ſuch cannot be ſaid to be in a *Juſtified* State; Condemnation and Juſtification being Contraries: So that they that hold themſelves in a Juſtified State by the Active and Paſſive Obedience of Chriſt, while they are not Actively and Paſſively Obedient to the Spirit of Chriſt Jeſus, are under a *ſtrong* and *dangerous Deluſion*; and for crying out againſt this Sin-pleaſing Imagination, not to ſay *Doctrine*, we are Staged and Reproached as Deniers and Deſpiſers of the Death and Sufferings of our Lord Jeſus Chriſt. But be it known to ſuch, they add to Chriſt's Sufferings, and Crucifie to themſelves afreſh the Son of God, and trample the Blood of the Covenant under their Feet, that walk unholily under a Profeſſion of Juſtification; for God will not acquit the Guilty, nor juſtifie the Diſobedient and Unfaithful. Such deceive themſelves, and at the Great and Final Judgment their

Sentence will not be, Come ye Bleſſed, becauſe it cannot be ſaid to them, WELL DONE GOOD AND FAITHFUL, for they cannot be ſo eſteemed that live and die in a Reproveable and Condemnable State; but, Go ye Curſed, &c.

§. 5. Wherefore, O my Reader! Reſt not thy ſelf wholly ſatisfied with what Chriſt has done for thee in his Bleſſed Perſon without Thee, but preſs to know his Power and Kingdom *within thee*, that the *ſtrong Man*, that has too long kept thy Houſe, may be *bound*, and his Goods *ſpoiled*; his Works *deſtroyed* and Sin *ended*; according to the 1 *John* 3. 7. *For which end*, ſays that Beloved Diſciple, *Chriſt was manifeſted*, that all things may become New; *New Heavens, and New Earth, in which Righteouſneſs dwells*. Thus thou wilt come to glorifie God in thy Body, and in thy Spirit, which are his; and live to him,

him, and not to thy self; Thy Love, Joy, Worship, and Obedience; thy Life, Converſation, and Practice; thy Study, Meditation, and *Devotion*, will be *Spiritual*: For the Father and the Son will make their *abode* with thee, and Chriſt will *manifeſt* himſelf to thee; for the *Secrets* of the Lord are with them that *fear* him. And an holy *Unction* or *Anointing* have all thoſe, which leads them *into all Truth*, and they need not the Teachings of Men: They are better Taught, being Inſtructed by the *Divine Oracle*; no bare *Hear-ſay*, or *Traditional* Chriſtians, but freſh and living Witneſſes: Thoſe that have ſeen with their *own Eyes*, and heard with their *own Ears*, and have handled with their *own Hands*, the Word of Life, in the divers Operations of it, to their Souls Salvation. in this they Meet, in this they Preach, and in this they Pray and Praiſe: Behold the New Covenant

fulfilled, the Church and Worſhip of Chriſt, the Great *Anointed* of God, and the Great Anointing of God, in his Holy, High Prieſthood and Offices in his Church!

CHAP.

CHAP. IX.

Sect. 1. *A Confession to Christ and his Work, both in Doing and Suffering.* Sect. 2. *That ought not to make void our Belief & Testimony of his Inward and Spiritual Appearance in the Soul.* Sect. 3. *What our Testimony is in the latter respect: That 'tis impossible to be Saved by*

Christ Without us, while we reject his Work and Power Within us. Sect. 4. *The Dispensation of Grace, in its Nature and Extent.* Sect. 5. *A further Acknowledgment to the Death & Sufferings of Christ.* Sect. 6. *The Conclusion, shewing our Adversaries Unreasonableness.*

§. 1. AND lest any should say we are *Equivocal* in our Expressions, and *Allegorize away* Christ's Appearance in the Flesh; meaning only thereby, our own Flesh, and

and that as often as we mention him, we mean only a *Mystery*, or a *Mystical Sense* of him, be it as to his *Coming*, *Birth*, *Miracles*, *Sufferings*, *Death*, *Resurrection*, *Ascention*, *Mediation* and *Judgment*; I would yet add, to preserve the well-disposed from being stagger'd by such Suggestions, and to inform and reclaim such as are under the Power and Prejudice of them, That, we do, we Bless God, Religiously Believe and Confess, to the Glory of God the Father, and the Honour of his Dear and Beloved Son, that, *Jesus Christ, took our Nature upon him, and was like unto us in all things, Sin excepted; That he was Born of the Virgin* Mary, *and Suffered under* Pontius Pilate, *the* Roman *Governour, Crucified, Dead, and Buried in the Sepulchre of* Joseph of Arimathea; *Rose again the Third Day, and Ascended into Heaven, and sits on the Right Hand of God, in the Power and Majesty of his Father, who will one Day Judge the*

World by him, even that Blessed Man, Christ Jesus, according to their Works.

§. 2. But because we so Believe, must we not Believe what Christ said, *He that is with you shall be* IN *you*, John 14. *I* IN *them, and they* IN *me*, &c. Chap. 17. *When it pleased God to reveal his Son* IN *me*, &c. Gal. 1. *The Mystery hid from Ages, is Christ* IN *the* Gentiles *the hope of Glory*, Col. 1. *Unless Christ be* IN *you, ye are Reprobates*? 2 Cor. 13. Or must we be industriously represented Deniers of Christ's Coming in the Flesh, and the Holy *Ends* of it, in all the Parts and Branches of his *Doing* and *Suffering*, because we Believe, and press the Necessity of Believing, Receiving and Obeying his *Inward* and *Spiritual* Appearance and Manifestation of himself, through his Light, Grace and Spirit in the Hearts and Consciences of Men and Women, to Reprove, Convict, Convert and Change them?

This

This we esteem hard and unrighteous Measure; nor would our warm and sharp Adversaries be so dealt with by others: But to do as they would be done to, is too often no part of their Practice, whatever it be of their Profession,

§. 3. Yet we are very ready to declare to the whole World, that we cannot think Men and Women *can be saved* by their Belief of the one *without the Sence and Experience of the other*; and that is what we oppose, and not his Blessed Manifestation in the Flesh. We say that he then overcame our Common Enemy, foil'd him in the open Field, and in our Nature, triumphed over him that had overcome and triumphed over it in our Forefather *Adam*, and his Posterity; and that as truly as Christ overcame him in our Nature, in his own Person, so, *by his Divine Grace* being received and obeyed by us, he overcomes him in us;

us: That is, he detects the Enemy by his *Light* in the Conscience, and *enables* the Creature to resist him, and all his Fiery Darts, and finally, so to Fight the Good Fight of Faith, as to *overcome* him, and lay hold on Eternal Life.

§. 4. And this is the Dispensation of *Grace*, which we declare, *has appeared to all*, more or less, teaching those that will receive it, *to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present World; looking for* (which none else can justly do) *the blessed Hope, and glorious Appearing of the Great God, and our Saviour Jesus Christ*, &c. *Tit.* 2. 11, 12, 13. And as from the Teachings, and Experience, and Motion of this Grace, we minister to others, so the very drift of our Ministry is to turn Peoples Minds to this Grace in themselves, that they may all, up and be doing, *even the good*

good and acceptable Will of God, and work out their Salvation with fear and trembling; and make their High and Heavenly Calling and Election ſure; which none elſe can do, whatever be their *Profeſſion, Church* and *Character*: *For ſuch as Men ſow they muſt reap, and his Servants we are whom we obey*. *Regeneration* we muſt know, or we cannot be Children of God, and Heirs of Eternal Glory: And to be Born again, an *other* Spirit and Principle muſt *prevail, leaven, ſeaſon*, and *govern* us, then either the Spirit of the World, or our own depraved Spirits; and this can be no other Spirit than that which dwelt in Chriſt, for unleſs that dwell in us, we can be none of his, *Rom.* 8. 9. And this Spirit begins in *Conviction*, and ends in *Converſion* and *Perſeverance*: And the one follows the other; Converſion being the Conſequence of *Convictions obey'd*, and Perſeverance a natural *Fruit* of Converſion, and being

Born

Born of God; for ſuch Sin not, becauſe the Seed of God abides in them, *John* 3. 7, 8. but through Faithfulneſs, continue to the end, and obtain the Promiſe, even Everlaſting Life.

§. 5. But let my *Reader* take this along with him, that we do acknowledge that Chriſt, through his Holy *Doing* and *Suffering* (for being a *Son* he learned *Obedience*) has obtained Mercy of God his Father for Mankind; and that his Obedience has an Influence to our Salvation, in all the Parts and Branches of it; ſince thereby he became a Conqueror, and *led Captivity Captive, and obtained Gifts for Men, with divers Great and Precious Promiſes, that thereby we might be partakers of the Divine Nature, having* (firſt) *eſcaped the* CORRUPTION *that is in the World, through Luſt.* I ſay we do Believe and Confeſs that the *Active* and *Paſſive Obedience* of Chriſt Jeſus affects our Salvation through-

throughout, as well from the Power and Pollution of Sin, as from the Guilt, He being a Conqueror as well as a Sacrifice, and both through Suffering: Yet, they that reject his Divine Gift, ſo obtained, and which he has given to them, by which to ſee their Sin, and the ſinfulneſs of it, and to repent and turn away from it, and do ſo no more; and to wait upon God for daily ſtrength to reſiſt the Fiery Darts of the Enemy, and to be Comforted through the Obedience of Faith in and to this Divine Grace of the Son of God, ſuch do not pleaſe God, believe truly in God; nor are they in a ſtate of true Chriſtianity and Salvation, *Woman*, ſaid Chriſt, to the *Samaritan*, at the Well, *hadſt thou known the Gift of God, and who it is that ſpeaketh to thee*, &c. People know not Chriſt, and God, whom to know is Life Eternal, *John* 17. becauſe they are Ignorant of the Gift of God, *viz.* a meaſure of the Spirit

of

of God that is given to every one to profit with, 1 *Cor.* 12.7. which reveals Christ and God to the Soul. *Flesh* and *Blood* cannot do it, *Oxford* and *Cambridge* cannot do it; *Tongues* and *Philosophy* cannot do it; for they that BY WISDOM knew not God had these things for their *Wisdom*: They were strong, deep and accurate in them; but alas, they were clouded, puft up, and set farther off from the Inward and Saving Knowledge of God, because they sought for it in them and thought to find God there. But the *Key of David* is an other thing, which shuts and no Man opens; and opens and no Man shuts; and this Key have all they that receive the *Gift of God* into their Hearts; and it opens to them, the Knowledge of God and themselves, and gives them a quite *other Sight*, *Taste* and *Judgment* of things, than their *Educational* or *Traditional* Knowledge afforded them. This is the beginning of the

New

New Creation of God, and thus it is we come to be New Creatures: And we are bold to declare there is no other way beſides this by which People can come into Chriſt, or to be true Chriſtians, or receive the Advantage that comes by the Death and Sufferings of the Lord Jeſus Chriſt. Wherefore we ſay, and upon good Authority, even that of our *own Experiente*, as well as that of the Scriptures of Truth, Chriſt will prove *no Saving Sacrifice* for them, that *refuſe* him for their *Example*. They that *reject* the Gift, do *deny* the *Giver*, inſtead of themſelves *daily*, for the *Givers* ſake. O that People were wiſe! that they would conſider their latter End, and the things that make for the Peace thereof! Why ſhould they *periſh* in a vain hope of Life, *while Death Reigns*? Of living with God, who live not to him, nor walk with him? *Awake*, thou that ſleepeſt in thy Sin, or at beſt, in thy Self-righteouſneſs;

neſs; Awake, I ſay, and Chriſt ſhall give thee Life! For he is the *Lord from Heaven, the quickning Spirit*, that quickens us, by his Spirit, if we do not *reſiſt* it and *quench* it, by our Diſobedience; but receive, love and obey it, in all the Holy Leadings and Teachings of it, *Rom.* 8. 14, 15. To which Holy Spirit I commend my *Reader*, that he may the better ſee where he is, and alſo come to the true Belief and Advantage of the *Doings* and *Sufferings* of our Dear and Bleſſed Lord and Saviour Jeſus Chriſt, who ſaves from the *Power and Pollution*, as well as Guilt of Sin, all thoſe that *bear his knocks, and open the Door of their Hearts* to him, that he may come in and work a real and thorough Reformation in & for them: And ſo the *Benefit, Virtue* and *Efficacy* of his *Doings* and *Sufferings* without us, will come to be livingly applied and felt, and Fellowſhip with Chriſt in his Death and Sufferings known,

according

according to the Doctrine of the Apoſtle; which, thoſe that live in that which made him ſuffer, know not, tho' they profeſs to be ſaved by his Death and Sufferings. Much more might be ſaid as to this matter, but I muſt be brief.

§. 6. To conclude this Chapter, we wonder not that we ſhould be Miſtaken, miſ-conſtrued and miſ-repreſented, in what we believe and do to Salvation, ſince our Betters have been ſo treated in the Primitive Times; nor indeed is it only about *Doctrines* of Religion, for our *Practice* in *Worſhip* and *Diſcipline* have had the ſame Succeſs: But this is what I earneſtly deſire, that however bold People are pleaſed to make with us, they would not *deceive* themſelves in the great things of their own Salvation; That while they would ſeem to own all to Chriſt, they are not found *diſowned* of Chriſt in the laſt

Day. Read the 7th of *Matthew*; it is he that hears Christ, the great Word of God, and does what he enjoins, what he commands, and by his Blessed Example, recommends, that is a *Wise Builder* that has founded his House well, and built with good Materials, and whose House will stand the last shake and Judgement. For which cause we are often plain, close, and earnest with People, to consider, that Christ came not to save them in, but *from their Sins*; and that they that think to discharge and release themselves of his *Yoke* and *Burden*, his *Cross* and Example, and secure themselves, and Complement Christ with his having done all for them, while he has wrought *little or nothing in them*, nor they parted with any thing for the love of him, will finally awake in a dreadful surprize, at the sound of the last Trumpet, and at this sad and irrevokeable Sentance, *Depart from me, ye Workers of Iniqui-*

ty,

ty, I know you not: Which terrible End, may all timely avoid, by *hearkening* to Wiſdom's Voice, and *turning* at her Reproof, that ſhe may lead them in the Ways of Righteouſneſs, and in the midſt of the Paths of Judgment, that their Souls may come to inherit *Subſtance*; even *durable Riches and Righteouſneſs* in the Kingdom of the Father, World without end.

CHAP. X.

Sect. 1. *Of the true* Worſhip *of God in what it ſtands.* Sect. 2. *Of the true* Miniſtry, *that it is by Inſpiration.* Sect. 3. *The Scripture plain in that Caſe.* Sect. 4. *Chriſt's Miniſters,* True Witneſſes, *they ſpeak what they* know, *not by Report.* Sect. 5. *Chriſt's Miniſters they affirm,*

Preach

Preach freely, *'tis one of their* Marks.

§. 1. AS the Lord wrought effectually, by his Divine Grace in the Hearts of this People, ſo he thereby brought them to a *Divine Worſhip and Miniſtry*; Chriſt's words they came to Experience, *viz. That God was a Spirit, and that he would therefore be Worſhipped in the Spirit, and in the Truth, and that ſuch Worſhippers the Father would ſeek to worſhip him.* For, bowing to the Convictions of the Spirit in themſelves in their daily courſe of living, by which they were taught to eſchew that which was made manifeſt to them to be evil, and to do that which was good, they, in their Aſſembling together, ſate down, and waited for the Preparation of this Holy Spirit, both to let them ſee their States & Conditions before the Lord,

and to worſhip him acceptably; and as they were ſenſible of Wants or Shortneſs, or Infirmities, ſo in the ſecret of their own Hearts, Prayer would ſpring to God through Jeſus Chriſt, to help, aſſiſt and ſupply them: But they did not dare to *wake their Beloved before his time; or approach the Throne of the King of Glory, till he held out his Scepter; or take thought what they ſhould ſay,* or after their own or other Mens ſtudied *Words and Forms,* for this were to Offer *ſtrange Fire;* to pray, but not by the Spirit; to ask, but not in the Name, that is, in the Power of our Lord Jeſus Chriſt, who pray'd as well as that he ſpoke like one having Authority, that is, *Power,* a Divine *Energy* and *Force* to reach and pierce the Heavens, which he gives to all that obey his Light, Grace and Spirit, in their ſolemn Waitings upon him. So that 'tis this Peoples Principle, that *Fire muſt come from Heaven;*

Life

Life and Power from God to enable the Soul to pour out it ſelf acceptably before him. And when a *Coal from his holy Altar, touches our Lips*, then can we Pray and Praiſe him as we ought to do. And as this is our Principle, and that according to Scripture, ſo is it, Bleſſed be God, our Experience and Practice: And therefore it is we are ſeperated from the Worſhips of Men, under their ſeveral Forms, becauſe they do not found it in the Operation, Motion and Aſſiſtance of the Spirit of Chriſt, but the Appointment, Invention and Framing of Man, both as to Matter, Words and Time. We do not diſſent in our own Wills, and we dare not comply againſt His that has called us, and brought us to his own Spiritual Worſhip; in Obedience to whom we are what we are, in our Separation from the divers ways of Worſhip in the World.

§. 2. And as our Worſhip ſtands in the Operation of the *Spirit* and *Truth* in our Inward Parts, as before expreſſed, ſo does our *Miniſtry*. For as the Holy Teſtimonies of the Servants of God of Old, were from the Operation of his Bleſſed Spirit, ſo muſt thoſe of his Servants be in every Age, and that which has not the Spirit of Chriſt for its Spring and Source, is of Man, and not Chriſt. Chriſtian Miniſters are to miniſter *what they receive*: This is *Scripture*; now that which we receive, is not our own, leſs another Mans, but the *Lord's*: So that we are not only not to *Steal* from our Neighbours, but we are not to *Study* and ſpeak our *own Words*. If we are not to ſtudy what we are to ſay before Magiſtrates for our ſelves, leſs are we to ſtudy what we are to ſay *for and from* God to the People. We are to miniſter, *as the Oracles of God*; if ſo, then muſt we receive

from

from Christ, God's great Oracle, what we are to minister. And if we are to minister what we receive, then not what we Study, Collect, and Beat out of our own Brains; for that is not the Mind of Christ, but our Imaginations, and this will not Profit the People.

§. 3. This was recommended to the *Corinthians* by the Apostle *Paul*, 1 *Cor.* 14. that they should speak *as they were moved*, or *as any thing was revealed to them by the Spirit*, for the Edification of the Church; for says he, *Ye may all Prophecy*; that is, Ye may all Preach to Edification, *as any thing is revealed to you*, for the Good of others, *and as the Spirit giveth Utterance*. And if the Spirit must give Christ's Ministers their Utterance, then those that are his, are careful not to utter any thing in his Name to the People, without his Spirit; and by good Consequence, they that go before the true Guide, and utter words without

without the knowledge of the Mind of the Spirit, are none of Christ's Ministers: Such certainly run, and God has not sent them, and they cannot Profit the People. And indeed, how should they, when it is impossible that meer Man, with all his Parts, Arts and Acquirements, *can turn People from Darkness to Light, and from the Power of Satan to God*, which is the very End and Work of the Gospel-Ministry. It must be Inspired Men; Men Gifted by God, taught and influenced by his Heavenly Spirit, that can be qualified for so Great, so Inward, and so Spiritual a Work.

§. 4. *Ministers* of Christ are his *Witnesses*, and the Credit of a Witness is, that he has *heard*, *seen* or *handled*: And thus the Beloved Disciple states the *Truth* and *Authority* of their *Mission* and *Ministry*; 1 *John* 1. 1, 3. *That which we have heard, which we have seen with our Eyes, which we have looked upon*

upon, and our hands have handled, that declare we unto you, that your Fellowship may be with us, and truely our Fellowship is with the Father, and with his Son Jesus Christ. I say, If Christ's Ministers are his *Witnesses*, they must know what they speak; that is, they must have experienced, and past through those *States* and *Conditions*, they Preach of, and practically know those Truths they declare of to the People, or they come not in by the Door, but over the Wall, and are *Thieves* and *Robbers*. He that has the Key of *David* comes in at the Door, Christ Jesus, and has his *Admission* and *Approbation* from him, *anointed* by him, the alone *High-Priest* of the Gospel-Dispensation. He it is that breaths, and *lays his hands* upon his own Ministers, he anoints them and recruits their Cruice, and renews their Horn with *Oyl*, that they may have it fresh and fresh, for every Occasion and Service he calls them too, and engages them in. §. 5.

§. 5. Nor is this all, *but as they Receive freely, freely they Give*: They do not Teach for *Hire*, Divine for *Money*, nor Preach for *Gifts* or *Rewards*. It was Christ's Holy Command to his Ministers to give *freely*, and it is our Practice. And truly we cannot but admire that this should be made a Fault, and that Preaching for Hire should not be seen to be one; yea a *Mark* of False Prophets, when it has been so frequently and severely cried out upon, by the True Prophets of God in former times. I would not be Uncharitable, but the Guilty are desired to call to mind, who it was that offered Money to be made a Minister, and what it was for; if not to get Money & make a Trade or Livelihood by it; and what answer he met with from the Apostle *Peter*, *Acts* 8. 18, 19, 20. The Lord *Touch* the Hearts of those that are giving Money to be made Ministers, in order

to

to live by their Preaching, that they may ſee what ground it is they build upon, and repent, and turn to the Lord, that they may find Mercy, and become living Witneſſes of his Power and Goodneſs in their own Souls; ſo may they be enabled to tell others *What God has done for them*, which is the *Root* and *Ground* of the true Miniſtry; and this Miniſtry it is that God does Bleſs. I could ſay much on this Subject, but let what has been ſaid ſuffice at this time; only I cannot but obſerve, that where any Religion has a ſtrong Temptation of Gain to induce Men to be Miniſters, there is great Danger of their running faſter to that Calling, than becomes a true Goſpel Miniſter.

§. 1. Object. *But does not this ſort of Miniſtry, and Worſhip, tend to make People careleſs, and Spiritual Pride in others, may it not give an occaſion to great Miſchief and Irreligion?*

Anſw.

Answ. By no means; For when People are of *Age*, They of right expect their Inheritances; and the End of all Words is to bring People to the Great *Word*, and then the Promise of God is Accomplished.

Isa. 54. 13, 14. *They shall be all taught of me, from the least to the greatest, and in Righteousness* (pray mark that) *they shall be Established, and great shall be their Peace.* To this, of the Evangelical Prophet, the beloved Disciple agrees, and which is a full Answer to the Objection; *These things I have written unto you, concerning them that Seduce you: But* 1 John 2. 26, 27. *the* ANOINTING, *which ye have received of him, abideth* IN YOU, *and ye* NEED NOT *that any Man teach you, but as the same Anointing teacheth you, of all things, and is Truth, and is no Lye. And even as it hath taught you,* YE SHALL ABIDE IN HIM. In which *Three* things are observable. *1st.* That he writ his Epistle

Epiſtle upon an extraordinary Occaſion, *viz.* to prevent their *Deluſion*. *2dly*. That he aſſerts a nearer and ſuperior Miniſter than himſelf, *viz.* *The* ANOINTING OR GRACE they had received; and that not only in that particular Exigency, but in *all Caſes* that might attend them. *Thirdly*, That if they did but take heed to the Teachings of it, they would have no need of Man's Directions, or fear of his Seducings. At leaſt of *no Miniſtry that comes not from the Power of the Anointing*: Though I rather take the Apoſtle in the higheſt Sence of the Words, 2 *Theſſ.* 4. 9. Thus alſo the Apoſtle *Paul* to the *Theſſalonians*. *But as touching Brotherly Love, ye need not that I write unto you: For ye your ſelves are* TAUGHT OF GOD *to Love one another*. But *Helps* are uſeful, and a great Bleſſing, if from God, ſuch was *John* the *Baptiſts*; but remember he pointed all to Chriſt.

John

John 1. 26. *Lo the Lamb of God! I Baptize you with Water, but he ſhall Baptize you with the Holy Ghoſt and with Fire*, Mat. 3. 11. And ſo the true Miniſtry does. And while People are *Senſual*, and under ſuch an *Eclipſe*, by the Interpoſition of *Sin* and *Satan*, God is pleaſed to ſend forth his *Inlightned* Servants to awaken and turn them *from the Darkneſs to the Light in themſelves*, that, through Obedience to it, they may come to be *Children of the Light*, John 12. 36. and have their fellowſhip one with another in it, and an Inheritance, at laſt, with the Saints in Light for ever.

And as it is the Way God has taken to Call and Gather People, ſo a *Living* and *Holy Miniſtry* is of great advantage, to *Watch over*, and *Build up* the Young, and *Comfort* and *Eſtabliſh* the Feeble and Simple Ones. But ſtill I ſay, the *more Inward*, the *leſs Outward*: The more People come to be

be taught Immediately of God, by the Light of his Word and Spirit in their Hearts, the leſs need of outward means, read *Iſa.* 16. 19, 20. which is held by all to be a *Goſpel* Promiſe, and the Sun and Moon there, as generally underſtood to mean the external Means in the Church. Compare them with *John* 1. 13. *Rom.* 1. 19. 1 *Cor.* 2. 11, 15. 1 *Theſ.* 4. 9. 1 *John* 2. 20, 27. *Rev.* 21. 22, 23, 24. All which points at what we aſſert of the ſufficiency and glorious Priviledge of Inward and Spiritual Teachings. And moſt certainly, as Men *Grow in Grace, and know the Anointing* of the Word in themſelves, the Diſpenſation will be leſs in Words (though in Words) and more in Life; and Preaching will, in great Meaſure, be turned into *Praiſing*, and the Worſhip of God, more into *Walking with*, than Talking of God: For that is *Worſhip indeed* that *Bows* to his Will at all times, and in all Pla-

ces: The *trueſt*, the *higheſt* Worſhip Man is capable of in this World. And it is that Conformity that gives Communion, and there is no fellowſhip with God, no Light of his Countenance to be enjoyed, no Peace and Aſſurance to be had, further than there is *Obedience* to his Will, and a *Faithfulneſs* to his Word, according to the Manifeſtation of the Light thereof in the Heart.

I ſay, this is the *trueſt* and *higheſt* State of Worſhip; for *Set Days and Places*, with all the Solemnity of them, were moſt in Requeſt *in the* weakeſt Diſpenſation. *Altars*, *Ark*, and *Temples*, *Sabbaths* and *Feſtivals*, &c. are not to be found in the Writings of the New Teſtament. There, every Day's *alike*, and every Place is *alike*; but if there were a Dedication, *let it be to the Lord*. Thus the Apoſtle, but he plainly ſhews a State beyond it, *for*

Rom 14. 5, 6, 7, 8, 17. 1 *Cor.* 8. 6. *Col.* 2. 16, 17. *Phil.* 1. 21. *Gal.* 2. 20.

for to Live (with him) *was Christ, and to Dye was Gain*; for the Life he Lived, *was by the Faith of the Son of God, and therefore it was not he that Lived, but* CHRIST THAT LIVED IN HIM; that is, that *Ruled, Conducted*, and *bore Sway* in him; which is the *true Christian Life*; the *Supersensual Life*; the *Life of Conversion* and *Regeneration*; to which all the *Dispensations* of God, and *Ministry* of his Servants have ever tended, as the *Consummation* of God's Work for Man's Happiness. Here every Man's a *Temple*, and every Family a *Church*; and every Place is a *Meeting-Place*, and every Visit a *Meeting*. And yet a little while and it shall be so yet more and more: and a People the Lord is now Preparing to enter into this Sabbath or Degree of Rest.

Not that we would be thought to *undervalue Publick* and Solemn Meetings: We have them all over the Nations where the Lord has cal-

led us. Yea, tho' but Two or Three of us be in a Corner of a County; we meet, as the Apoſtle Exhorted the Saints of his time, and Reproved ſuch as Neglected to Aſſemble themſelves. But yet ſhew we unto thee, *O Reader*, a *more excellent Way* of Worſhip: For many may come to thoſe Meetings, and go away *Carnal*, *Dead*, and *Dry*; but the Worſhippers *in Spirit* and *in Truth*, whoſe *Hearts* Bow, whoſe *Minds* Adore the Eternal God, *that is a Spirit*, in and by his Spirit, ſuch as conform to his Will, and walk with him in a Spiritual Life, they are the *True*, *Conſtant*, *Living*, and *Acceptable Worſhippers*; whether it be in Meetings or out of Meetings; And as with ſuch, all outward Aſſemblies are greatly Comfortable, ſo alſo do we meet for a *Publick* Teſtimony of Religion and Worſhip, and for the *Edification* and *Encouragement* of thoſe that are yet Young in the Truth, and to *Call* and *Gather* others

to

to the knowledge of it, who are yet going astray; and Blessed be God, it is not in vain, since many are thereby added to the Church, that we hope and believe shall be Sayed.

CHAP. XI.

Sect. 1. *Against* Tythes. Sect. 2. *Against all* Swearing. Sect. 3. *Against* War *among Christians*. Sect. 4. *Against* Salutation *of the Times*. Sect. 5. *And for* Plainness *of Speech*. Sect. 6. *Against* mixt Marriages, Sect. 7. *And for plainness in* Apparel. *&c. no* Sports *and* Pastimes *after*

after the manner of this World. Sect. 8. *Of Obſerving* Days. Sect. 9. *Of Care of Poor, Peace and Converſation.*

§. 1. AND as God has been pleaſed to call us from an *Human* Miniſtry, ſo we cannot for Conſcience-ſake *Support* and *Maintain* it, and upon that Score, and not out of *Humour* or *Covetouſneſs*, we refuſe to pay *Tithes*, or ſuch-like pretended Dues, concerning which, many Books have been writ in our Defence: We cannot Support what we cannot Approve, but have a Teſtimony againſt; for thereby we ſhould be found *Inconſiſtent* with our ſelves.

§. 2. We dare not *Swear*, becauſe Chriſt forbids it, *Mat.* 5. 34, 37. and

James, his true follower. It is Needleſs as well as Evil, for the reaſon of Swearing, being *Untruth*, that Men's *Yea was not Yea*, Swearing was uſed to awe Men to Truth Speaking, and to give others Satisfaction, that what was Sworn, was true. But the true Chriſtians, *Yea being Yea*, the end of an Oath is anſwered, and therefore the uſe of it is *Needleſs, Superfluous, and cometh of* Evil. The Apoſtle *James* Taught the ſame Doctrine, and the Primitive Chriſtians Practiſed it, as may be ſeen in the Book of *Martyrs*; as alſo the earlieſt and beſt of the Reformers.

§. 3. We alſo believe, that *War ought to ceaſe*, among the followers of the *Lamb* Chriſt Jeſus, who taught his Diſciples to *forgive and love their Enemies*, and not to War againſt them, and kill them; and that therefore the Weapons of his true Followers are not *Carnal* but *Spiritual*; yet mighty,

mighty, through God, to cut down *Sin* and *Wickedneſs*, and *Dethrone* him that is the Author thereof. And as this is the moſt Chriſtian, ſo the moſt Rational Way; Love and Perſwaſion having more Force than Weapons of War. Nor would the worſt of Men eaſily be brought to hurt thoſe that they really think love them. 'Tis that Love and Patience muſt in the end have the Victory.

§. 4. We dare not give wordly Honour, or uſe the Frequent and *Modiſh Salutations* of the Times, ſeeing plainly, that *Vanity*, *Pride* and *Oſtentation* belong to them. *Chriſt* alſo forbid them in his Day, and made the Love of them a Mark of Declenſion from the Simplicity of purer times; and his Diſciples, and their Followers, were obſerved to have obeyed their Maſters Precept. It is not to *Diſtinguiſh* our ſelves a Party, or out of *Pride*, *Ill-breeding* or *Humour*,

Humour, but in Obedience to the Sight and Sence, we have received from the Spirit of Christ, of the *evil Rise* and *Tendency* thereof.

§. 5. For the same Reason we have returned to the first *Plainness* of Speech, *viz. Thou* and *Thee*, to a Single Person; which tho' Men give no other to God, they will hardly endure it from us. It has been a great *Test* upon Pride, and shewn the *Blind* and *Weak Insides* of many. This also is out of *pure Conscience*, whatever People may think or say of us for it. We may be Dispised, and have been so often, yea, very evilly Entreated, but we are now better known, and People better Informed. In short, 'tis also both *Scripture* and *Grammar*, and we have Propriety of Speech for it, as well as Peace in it.

§. 6. We cannot allow of *mix'd Marriages*, that is, to joyn with such as

are

are not of our Society; but Oppoſe and Diſown them, if at any time any of our Profeſſion ſo groſly err from the Rule of their Communion; yet Reſtore them upon ſincere Repentance, but not disjoyn them. The Book I writ of the Riſe and Progreſs of the People called *Quakers*, is more full and expreſs herein.

§. 7. *Plainneſs in Apparel and Furniture*, is another Teſtimony peculiar to us, in the degree we have bore it to the World: As alſo, *few Words*, and being *at a Word*. Likewiſe *Temperance* in *Food*, and *Abſtinence* from the *Recreations* and *Paſtimes* of the World: All which we have been taught, by the Spirit of our Lord Jeſus Chriſt, to be according to Godlineſs; and therefore we have long exhorted all, that their *Moderation may be known unto all Men, for that the Lord was at hand*, to enter into Judgment with us for every Intemperance or Exceſs;

and

and herein we hope we have been no ill Examples, or Scandal unto any that have a due Conſideration of things.

§. 8. We cannot in Conſcience to God, obſerve *Holy-days* (ſo called) the Publick *Faſts* and *Feaſts*, becauſe of their *Human* Inſtitution and Ordination, and that they have not a Divine Warrant, but are appointed in the Will of Man.

§. 9. Laſtly, We have been led by this Good Spirit of our Lord *Jeſus Chriſt*, of which I have treated in this Diſcourſe, according to *Primitive* Practice, to have a *due Care* over one another, for the preſervation of the whole *Society*, in a Converſation *ſuitable* to their Holy Profeſſion.

Firſt, In reſpect to a *ſtrict* Walking both towards thoſe that are Without

out, and thoſe that are Within; that their Converſation in the World, and Walking in and towards the Church, may be blameleſs. That as they may be *Strict* in the one, ſo they may be *Faithful* in the other.

Secondly, That Collections be made to ſupply the Wants of the *Poor*, and that care be taken of *Widows* and *Orphans*, and ſuch as are helpleſs, as well in *Council* as about *Subſiſtance*.

Thirdly, That all ſuch as are intended to Marry, if they have *Parents*, or are under the Direction of *Guardians* or *Truſtees*, are obliged, *Firſt*, to declare to them their Intention, and have their Conſent *before* they propoſe it to one another, and the Meeting they relate to, who are *alſo careful* to examine their Clearneſs, and being ſatisfied with it, They are by them allowed to *Solemnize* their Marriage in a Publick Se-

lect

loſe Meeting, for that Purpoſe Appointed, and not otherwiſe: Whereby all *Clandeſtine* and *Indirect* Marriages are prevented among us.

Fourthly, And to the end that this *Good Order* may be obſerved, for the Comfort and Edification of the whole *Society*, in the Ways of *Truth* and *Soberneſs*; *Select* Meetings, of *Care* and *Buſineſs*, are fix'd in all Parts, where we Inhabit, which are held *Monthly*, and which Reſolve into *Quarterly* Meetings, and thoſe into one *Yearly* Meeting, for our better Communication one with another, in thoſe things that maintain *Piety* and *Charity*; that God, who by his Grace, has called us to be a People to his Praiſe, may have it from us through his Beloved Son, and our Ever-bleſſed and Only Redeemer, Jeſus Chriſt, for He is *Worthy*, *Worthy*, Now, and Ever; *Amen*.

Thus

Thus, *Reader*, thou haſt the *Character* of the People called *Quakers*, in their *Doctrine*, *Worſhip*, *Miniſtry*, *Practice* and *Diſcipline*: Compare it with Scripture, and Primitive Example, and we hope thou wilt find, that this ſhort, Diſcourſe, hath, in good meaſure, Anſwered the Title of it, viz. PRIMITIVE CHRISTIANITY REVIVED, IN THE PRINCIPLES AND PRACTICE OF THE PEOPLE CALLED Quakers.

FINIS.

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